A Ramadaan in the Company of Hazrat Shaigh Zakariyya

(Rahmatullahe Alaihi)

with a Foreword by

Hazrat Moulana Abul Hassen Ali Nadwi

(Rahmatullahe Alaihi)

Compiled by
Dr Taqeeyud-Deen Nadwi

The Thawaab of this Translation is dedicated to our Loving Ustaaz

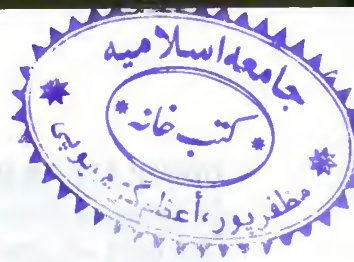
Hazrat Moulana Qari Siddique Saheb Bandawi

(Rahmatullahe Alaihi)

The Translator acknowledges his immense debt and gratitude to:

Hazrat Moulana Baayazid Pandor Saheb

(Khalifa of Hazrat Shaigh-ul-Islam Moulana Husain Ahmed Madani)

Moulana Haroon Abass Omar

Foreword to the Translation
by Moulana Yusuf Tootla
Senior Khalifa of Hazrat Shaigh Zakariyya.

May ALLAH make this Translation beneficial for the entire Ummah and may the lives of people change after reading this Kitaab.

Hazrat Shaigh stated, 'After my death, reading my Kitaabs, is like sitting in my company while I am alive.'

The Sahabah attained the noble station of Sahaabiyat (Companionship) by merely sitting in the company of Rasoolullah (SalALLAHoo Alaihi Wasallam) for a few moments.

Anybody who sat for a few moments in the company of Hazrat Shaigh felt changed and a yearning developed in his heart.

May ALLAH accept your effort and make this Kitaab a source of blessings for all who read it. May He make this Kitaab a means for your salvation in the Hereafter.

Foreword to the Translation
By Hajee Ahmed Nakhooda
Khalifa of Hazrat Shaigh Zakariyya and Resident in Madinatun Nabi (SalALLAHoo Alaihi Wasallam)

This Book contains the Malfoozat of Qutbul Aalam Hazrat Shaigh-ul-Mashaaigh. It serves the purpose of sitting in the company of a Wali (Saint). The result will be that the Reader will be blessed with wonderful qualities and love of the Ma'rifat of the Almighty Allah.

May Allah reward the Translator most bountifully for his sincere effort at translating this Book and also bless the Readers fully with its Barakaat.

If a person reads a book written by an evil person, although the contents are perfect, the reader will develop evil habits.

Ahmed Nakhooda

TRANSLATOR'S NOTE

As-Salaam-u-Alaikoom

The book in your hands has not reached you by chance or coincidence but the content of this book is a gift to you from the Creator and Dispenser of Wisdom and Guidance. Why you have particularly been chosen from the human race to share in this wisdom is beyond the scope of this note.

Hazrat Shaigh Zakariyyah, by all accounts, ranks amongst the great Ulema and high-ranking Sufi Shaighs of this Ummah.

He needs no introduction. His elevated personality and renowned status are not in need of any adjectives.

The words that Hazrat Maseeh-ul-Ummah, Moulana Maseehullah Saheb (Rahmatullahe Alaihi), the great Sufi Shaigh of Jalalabad, pronounced in the after-Asar Majlis on the day Hazrat Shaigh Zakariyyah was laid to rest in Jannatul Baqi, the Qabrastan of Madinatul Munawarrah, is ample testimony to his elevated status. The August Master Hazrat Maseehullah Saheb stated with great sadness, his voice quivering with emotion,

'My Shaigh passed away today. Yes indeed he was Shaigh-e-Kul. (the Shaigh of all.)'

The depth of Spirituality that flows from every word in his Sermons and Sittings falls within the purvey of those human experiences that can only be felt but cannot be adequately described.

Anyone who sat for a few. moments in Hazrat Shaigh's haloed presence must have left with the distinct impression that here is a man who is finely balanced in temperament and in whose mental outlook not even the faintest odour of fanaticism, extremism or prejudice can be detected.

His self-effacing and selfless spirit, sterling character, total dedication and rock-solid devotion made him a paradigm of virtue and a scholar par excellence. Though one may never have met a king in full regal splendour but anyone who met Hazrat Shaigh Zakariyya will understand and readily admit that 'I sat in the company of a great king.'

He was after all the Qutbul Aqtaab -The king of Saints.
Despite the exceptionally high status and respect he commanded that kings of the world cannot even hope for, Hazrat Shaigh Zakariyyah remained a personification of modesty, humility, simplicity, affection, tolerance and love.
Who will ever forget that memorable month when Hazrat Shaigh Zakariyyah visited South Africa, despite his advanced age, extreme bodily weakness and the many ailments that plagued him, to spend his final Ramadaan on earth in the Stanger Masjied. That epoch-making journey will stay etched in the annals of the history of Muslims in South Africa forever.
A day or two after that unforgettable Ramadaan, Hazrat Shaigh Zakariyyah spent a day and a night in Isipingo Beach (Durban). He was sitting up supported by cushions on a bed. His sincere Attendant, Abul Hassen and Doctor Ismail's son were standing near the bed. Moulana Ansari and another gentlemen were seated on Shaigh's left. Another Muslim brother was seated on his right and this humble servant was seated directly in front of Shaigh. There was no one else in the room.
Moulana Ansari remarked that the former white minority regime had never accorded a welcome to anyone before as they accorded Shaigh. He was referring to Hazrat Shaigh's motorcade being escorted the previous day in peak hour traffic, through the streets of Pietermaritzburg, to the Mountain Rise Masjied by traffic officials.
He also remarked that he met Shaigh while Shaigh was a young, tall and majestic looking youth.
Shaigh smiled and lowered his head like a shy bride. He then looked up and with tears in his eyes and a voice quivering with emotion he said, 'How will this insignificant Soul ever thank ALLAH enough, for his innumerable blessings on me. Look at this brother who came to seek forgiveness from me for a pamphlet that he had written that was critical of me.'
He raised his blessed hands to shoulder height and said, 'I am so weak. I am paralysed. I can't even harm him nor can I retaliate, yet

ALLAH created the thought in him to come here to me to seek forgiveness. I cannot even thank this brother enough for his courtesy.'
Honourable Readers! I trust that this incident will serve to illustrate the status of the Author of these Gems of Wisdom.
It must be born in mind that these Malfoozaat were passed on from the depths of the heart of Hazrat Shaigh Zakariyyah to the great Scholars who sat around him during Ramadaan.
Every word is a tonic for the jaded soul. Every sentence is a springboard for Amal and every incident is a multi-faceted jewel of wisdom.To a weary Soul, these Malfoozaat feel like a refreshing, bare-footed walk on dew-stained manicured lawns. These Malfoozaat rejuvenate and invigorate the spirit.
We beseech ALLAH to fill Hazrat Shaigh Zakariyyah's resting abode in Jannat-ul-Baqi, the Qabrastan (Cemetery) of Madina, with Noor and grant him and his Elders HIS Special Closeness. May we be able to emulate and benefit from their lives.
This humble translator wishes to place on record his sincere gratitude to Moulana Ibrahim bin Hafiz Abdur Rahman Saheb, the Shaigh and head of the Khanqah Shaigh Zakariyya in Lenasia, Johannesburg, for his encouragement and support. The respected Moulana has for many years tried to the best of his ability to emulate and reproduce the environment and practices of his noble Shaigh during the month of Ramadaan by hosting a full month's I'tikaaf in the Khanqah. May ALLAH accept his service and crown his efforts with success and Divine Acceptance. May his effulgence increase and may the Ummah benefit from his wisdom. Aameen
It must be pointed out that no book, be it in Urdu or English can ever convey the soft, loving and alluring tone much less the spiritual ecstasy and magnetic force that filled Hazrat Shaigh's speech.
The Translator herewith acknowledges his own inability and defects and accepts that he was unable to do justice to the translation. Where am I and where are the words and teachings of these great

Saints and Sages of the Ummah? I am not even worthy to bring their holy names on my tongue.

Oh ALLAH! Please accept this humble effort.

A humble Mendicant at the Divine Door.
Hazrat Madani Academy
C/o Madrassah Shamsul Huda,
P.O. Box 19392, Linton Grange, Port Elizabeth, South Africa.

Note: Arabic, Persian and Urdu couplets are presented in bold script.

'A MOMENT SPENT IN THE COMPANY OF THE AWLIYAA
IS BETTER THAN A HUNDRED YEARS WORSHIP FOR SHOW.'

SUHBATE BAA AWLIYAA

The Malfoozaat (Sayings) of Hazrat Aqdas Shaigh-ul-Hadeeth Moulana Muhammed Zakariyya Saheb (may ALLAH illuminate his resting abode).
A collection of Statements and Advise from Hazrat Shaigh (may ALLAH illuminate his resting abode) that rejuvenates the struggle at self-reformation, revives the concern for the Hereafter, explains matters of Imaan and Yaqeen and expounds on the secrets and etiquette of Tassawuf and Ihsaan.

With an Introduction by Hazrat Moulana Abul Hassan Ali Nadwi.

Compiled by:
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FOREWORD

by Hazrat Moulana Sayed Abul Hassan Ali Nadwi

Alhamdolillah wa Salaamun alaa Ibaadeehil Lathzee Nastafaa

All praise and thanks are unto ALLAH and Peace be upon HIS Chosen Servants.

Just as the blessed month of Ramadaan is a month in which the beginning of the revelation of the Quran is commemorated and is a month in which Divine Mercy, Blessings and the lustre of the Quran is manifested and is a festival of spirituality, worship and obedience, the month of Ramadaan is also the season for the fulfillment of the heartfelt desires of the Gnostics, the Lovers and the courageous, chosen Servants of ALLAH.

This is the month that they wait anxiously for and count the days throughout the year in anticipation of this month. Not to mention the Awliyaa of the past, I have heard of some Saints in our Era who wait anxiously in anticipation of the next Ramadaan immediately upon the sighting of the Eid crescent.

The minute Ramadaan-ul-Mubarak dawns, one witnesses a renewed spirit, lofty enthusiasm and rejuvenated ardour in them. It seems as if they are saying:

> ***'These are the days we waited for***
> ***People are fulfilling the covenant they made with ALLAH.'***

And sometimes, in ecstasy and intoxication they chant:

> ***'Give us to drink O' Cupbearer, the drink that invigorates the heart***
> ***For this flower is not harvested every day.'***

As soon as the blessed month of Ramadaan dawns, the atmosphere in all the Spiritual Centres and Khanqaahs undergoes a complete transformation. This applies not only to those who reside therein permanently but also for those who have relationships of Bai-et and love with the Shaigh and Murshid. They hail from far and

wide and are attracted to him as iron is attracted to a magnet and as moths are attracted to the flame.

These Spiritual Centres are filled with Tilaawat, Nawaafil and Ibaadaat that it seems that no other activity takes place here besides this and that there is no other Ramadaan to come after this Ramadaan. Everyone tries to do better than the other. They not only consider every day to be the final day of Ramadaan but they regard each day to be the final day of their life on earth.

Indeed they become a true emulation and a living manifestation of Khwaja Meer Dard's couplet:

'O Cupbearers! I am extremely thirsty so hurry.
Fill the cup in anyway but fill it fast.'

Any Servant of ALLAH who enters this environment for a short while too completely forgets the Duniya (world) and everything in it. Jaded souls derive renewed heat and a new zeal. Disheartened people derive renewed courage and enthusiasm. In fact, dead hearts are enlivened again and high ambitions surface.

It feels as if a current is pulsating from heart to heart and this current, like an electric shock, invigorates a new life in dead bodies.

The heart of anyone who witnesses this spiritual and celestial atmosphere bears testimony that so long as this activity of seeking ALLAH's Pleasure and as long as these religious and spiritual Moths gather around this flame in this spirit, entertaining no worldly or self-aggrandizement motives and as long as so many people gather in one place, solely to please ALLAH and to build their Aakhirat (Hereafter) then the earth will not reach extinction as yet, nor will a Divine decree be issued for the perdition of this type of life on earth.

At that time, the person unwittingly becomes a personification of Khwaja Hafiz's couplet:

'In my old age, I remember one point from the hundreds of anecdotes I have forgotten,

The universe will not disintegrate as long as the Tavern (of love) is populated.'

It is a tragedy that no eyewitness accounts by any historian exists of the activities in the eighth-century Khanqah of Sultan-ul-Mashaaigh Mehboob-e-Ilaahi Hazrat Khwaja Nizaamuddin Awliyaa in Ghayaathpur and in the thirteenth-century Khanqah-e-Maz-hariyah of Hazrat Shah Goolam Ali Dehlwi in Chatli Qabar, Delhi.

I have not found any detailed description in any Kitaab of the spiritual heat that was generated from the Thzikr, Tilaawat and the nightlong worships in those Khanqahs or of the rules and schedules of those places. A few brief glimpses are obtained in the Fawaa-e-dul Fawaad, Sai-rul-Awliyaa and the Darul-Ma-aa-reef.

Anyone acquainted with the daily activities, the spirit, enthusiasm and the practices of these Mashaaigh can draw a complete picture from the brief description in those Kitaabs.

'Deduce the weight of my load from my flower garden'

However, the Khanqahs and Spiritual Centres that inherited the legacy of those sanctified Centres and the Ulema and Mashaa-igh on whom the heirship of those distinguished Predecessors fell, revived that spectacle and rekindled the spirit of that age in history.

There are very few people alive today who witnessed the sheer elegance and brilliance of a Ramadaan in Gangoh during the days of Qutb-ul-Irshaad Hazrat Moulana Rashid Ahmed Gangohi. However, there are many alive today who, after Gangoh, witnessed the bright spiritual fountains that gushed forth during Ramadaan under the guidance of Shaigh-e-Waqt Hazrat Shah Abdur Raheem Saheb in Raipur and under Hazrat Hakeel-ul-Ummah Moulana Ashraf Ali Saheb Thanwi in Thana Bhawan. They recall those months of Ramadaan with tearful yearning and longing.

In my opinion, the person who revived this lost Sunnat of our learned Predecessors and gave it new life in this Age was Shaigh-ul-Islam Hazrat Moulana Sayed Ahmed Saheb Madani

(Rahmatullahe Alaihi). In deference to the pleas of his special Students and sincere Disciples, he made it his standard practice to spend Ramadaan in one place. His Associates and Confidantes from the surrounding areas and from the far corners of the country flocked there with yearning and zeal.
Hazrat spent his Ramadaan in Salhat for a few years. Thereafter, he spent a few months of Ramadaan in Banskandi (Bengal). One or two Ramadaan months were spent in his beloved hometown Ilahdaadpura, near Tanda in the district of Faizabad. He spent the Ramadaan in his family home.
Thousands of Mureedeen and close Associates gathered in these places to spend the entire month of Ramadaan as his guests. Hazrat himself recited the Noble Quran in Taraweeh in these places. The entire congregation remained engaged in Thzikr and Shugal (Spiritual Exercises), Tilaawat and Ibaadat, with firm dedication and charged enthusiasm. His followers attained great heights of ecstasy and elevated spiritual states. They all recalled those moments of ecstasy with heartfelt yearning for a long, long time. (See Molvi Abdul Hameed Azami's Kitaab Qiyaame Salhat.)
Had ALLAH willed that Moulana live a little longer, then this blessed Silsilah would probably have flourished in Ilahdaadpura and ALLAH knows alone how many of HIS Servants would have attained their object and traversed through the various stages of Tarbiyat and Takmeel. (Spiritual training and accomplishment).
Sadly, Moulana's passing away (on a Friday night, the 13th Jamaad-ul-Awwal, 1377 (after Hijrat) terminated this Silsila. Many, till this day, are still rubbing their hands in regret.
The Ramadaan at my Murshid Hazrat Moulana Abdul Qaadeer Saheb Raipuri was also spent with exceptional care and due diligence. Prior to Partition, his Associates from Punjab of whom a great percentage were Ulema, Asaatizaa in Madaaris and Mashaa-igh who were Khalifas would arrive in droves during the last few days of Shabaan to spend their Ramadaan in Raipur.

With single-minded dedication, they remained secluded in that village--a village that was not even linked to any city by tarred road or a railway line---totally engrossed in their object, without any concern about the world and whatever it contains. They remained there, reaping the full benefits of this blessed Month and returned to their homes after the Eid Salaah.

The spirit and ecstasy in the Khanqah in Raipur and the spiritually elevated state of the Shaigh and the Seekers during those days can be gauged somewhat from my Kitaab 'Sawaaneeh Hazrat Moulana Abdul Qaadeer Saheb Raipuri.'

Besides Raipur, Ramadaan was spent with that same fervour in Bahat House (Saharanpur), in Sufi Abdul Hameed Saheb's cottage in Jail Road (Lahore), in Gora Galee (Khomri, Pakistan) and Khalisajee College (Lyallpur-Faisalabad) where hundreds of Disciples and Associates gathered to immerse themselves with full vigour in Thzikr, Tilaawat and Mujaahadah.

The cycle of the perpetuation and preservation of this Sunnat, nay its progress and wider propagation, fell to the lot and on the shoulders of that Person in whose charge many of his Elders, Shuyoogh, Asaatiza and Guardians left their work for completion and preservation, and instructed him to compile and publish many works and fulfil many tasks on their behalf, as Fate decreed.

My worthy of service, Hazrat Shaigh-ul-Hadeeth Moulana Muhammed Zakariyya Saheb (may ALLAH extend his Blessings) started sitting in I'tikaaf for the full month of Ramadaan in the new hostel of Madrassah Mazaaheer Uloom, Saharanpur, from 1385 (after Hijrat) due to crowds of sincere Seekers who started gathering around him. These Seekers were especially in search of guidance and leadership and desperately wanted to spend Ramadaan in seclusion in one place after the closure of Raipur, Thana Bhawan and the death of Moulana Madani. Seekers and Associates flocked to him like moths are attracted to a flame. The number of people

who came here to stay and the number of Mu'takifeen also increased gradually.

This writer also had the opportunity to spend a few days of the Ramadaan of 1388 and 1390 (after Hijrat) in Saharanpur.

Footnote 1: Hazrat Shaigh spent the Ramadaan of 1389 (after Hijrat) in Makkah Mukarramah and Madina Tayyiba. This unworthy Servant was blessed with the great fortune to spend half of Ramadaan in Makkah Mukarramah during that period. You may refer to Aap Beti 4 for a detailed account of the practices of that period. (Taqeeyudeen Nadwi)

Besides the people who continuously flowed in and out, many hundreds sat in full I'tikaaf. There were generally about three hundred to three hundred and fifty worshippers always in residence. Besides Indians and Pakistanis, many guests were from the Haramain Shareefain (Makkah and Madinah), Turkey, South Africa and England who flocked here to spend Ramadaan and benefit from the blessed Company of Hazrat Shaigh. They were all Shaigh's guests.

To host so many people from different countries, with different tastes, different habits and different aspirations is a very sensitive and difficult task. This task is further complicated by the fact that, as everyone knows, people tend to get extra sensitive in Ramadaan-ul-Mubarak.

Hazrat's special Attendants attend to the needs of all the Guests with wisdom, dedication and a vigorous spirit. Amongst them Moulana Naseeruddin, Moulana Munawwar Husain Saheb, Moulana Kifayatullah Saheb Palanpuri and other Scholars deserve our special gratitude and Duaa. Where flattery and encouragement is needed, they give that too.

Details of their service can be seen in the Kitaab 'Sawaneeh Yusufi' in the Chapter where Shaigh is detailed.

The numbers of visitors here are increasing daily and the intensity, blessings and spirituality is also increasing daily here. The year that

I was asked to write this introduction, there were more than three hundred Mu'takifeen.

Footnote 2: This is only the number of registered Mu'takifeen, otherwise generally the numbers of guests present towards the end of Ramadaan were more than five thousand. (Taqeeyud-Deen Nadwi)

Footnote 3: In Ramadaan-ul-Mubarak generally the system is that everybody gets up about an hour and a half to two hours before Subah Saadiq. After the Tahajjud, they partake of their Sehri. Thereafter everyone remains engaged in Nawaafil or Tilawat till Subah Saadiq. The Salaatul Fajr is performed in the Awwal Waqt (early time). After the Salaah, everybody rests till about nine or ten o' clock. A night atmosphere permeates the place at that time. Everyone gathers in the Courtyard of the Masjied from 10.00 a.m. to 10.30 a.m. where someone is appointed to deliver a lecture or read the Sermons of Shaigh Abdul Qaadeer Jilani (Rahmatullahe Alaihi). Thereafter everybody continues reciting Quran till Zuhr. After the Zuhr Salaah, the Khatam-e-Khwajgaan and the Duaa is made. Thereafter the Thzikr Majlis continues till Asar. After the Asar Salaah, a Kitaab, mostly the Imdaadus Sulook and Ikmaalush Sheyam are read. This reading stops about fifteen minutes before sunset. Thereafter everyone remains seated and engages in Duaa. The Iftaar is then taken, the Maghrib Salaah is offered and after a little while, food and tea is served. Thereafter everybody gathers near the Mu'takaf (place of I'tikaaf) of Hazrat Shaigh. The Malfoozaat recorded in this Kitaab were mostly narrated here. However, in this year, during this Majlis, Hazrat Shah Waseeullah Saheb's Kitaab Nisbate Sufiyah was also read. Close to Azaan time, Hazrat would accept the Bai-et from new Seekers. That occasion is a moving and most memorable moment. Details of this follow later.
The Esha, Taraweeh and Witr lasted for about one and half-hours. The general practice was to complete one Quran every ten days. Molvi Salmaan Saheb would lead the Taraweeh in the last two Ash-arah. He recites the Quran in a clear, fluent and fast mode. However, every year, in the first Ash-arah, different people recite the Quran. After the Witr, Surah Yaaseen was recited and a Duaa made. On some occasions, people commenced the Quran with the intention of Hifz by Hazrat. On these occasions, the Duaa after Yaaseen Shareef was delayed.
Thereafter, a short Majlis took place in which the Fadhaaile Ramadaan and Fadhaaile Durood were read. Occasionally only the Durood -e-Tajalliyaat from the Fadhaaile Durood was read. Thereafter everybody departs to engage in Nawaafil and Tilaawat. Some courageous Souls would stay awake all night. Generally, most people would go to bed at midnight to rest for a little while.

The practice in the past was that after the Iftaar, dinner and Nawaafil, the Mu'takefeen and all those who resided there assembled around Shaigh. Without any particular preparation, show, flair or order, Hazrat Shaigh would deliver Advice for the reform and spiritual development of those who were present.

During these discourses, many stories and incidents from the lives of the pious Elders were narrated that raised the courage and strengthened the resolve of all those who were present. A few salient points of Tasawwuf and Sulook were also explained.

A few points on advanced Ilmi Research were also discussed. He also narrated a few moral-inspiring incidents from his own life. Occasionally, he censured any carelessness and recklessness that came to his attention.

In short, whatever ALLAH inspired in his heart, as per the requirement of the moment, he delivered without fear or favour. Everyone, without exception, sat in total silence, listening attentively. Many made these Discourses the forte of their lives.

As far as I know, no attempt was made to record these Discourses. Some brothers may have, on their own accord, noted down a few important points afterwards.

Since these Discourses and beneficial words emerged from the tongue of a pious Servant of ALLAH and were delivered in a blessed time and in a place of complete tranquility, thus its Blessings are manifold, nay a million fold over.

I was greatly pleased to learn that my dear friend Molvi Taqeeyud-Deen Saheb Nadwi Mazaaheri (Salla-mahoo) took great pains to record and preserve these Majaalis in the year 1387, 1388 and 1389 (after Hijrat) He is a distinguished pupil of Hazrat Shaigh and a distinguished Mureed too. Further he is an Author and an Educator of note. Therefore, whatever he has written, was done after memorising the Statements thoroughly and was recorded with great caution. The method of presentation he adopted is one that can easily be understood and comprehended. He revised the final manuscript over and over and had it checked and verified too.

Therefore I am convinced that the statements and their implications are correctly presented and whatever is contained in the pages of this Compilation is authentic, reliable and worthy of propagation.
May ALLAH Ta-ala keep this blessed Silsila alive for a long time and may HE grant an opportunity to the enthusiastic to be physically present there and bless them to hear these Discourses with their own ears. However, those who may not get such an opportunity can benefit from this Compilation. However, it is not possible to fully appreciate the effect and intensity of that environment, without seeing and experiencing it.
May ALLAH Ta-ala grant the Compiler an excellent reward and allow the readers to gain Blessings and benefit from this.

Was Salaam

Abul Hassan Ali al-Hassani an-Nadwi
Mehmaan Khana (Guest Quarters)
Madrassah Mazaaheer Uloom, Saharanpur, India.
12th Shawaal 1391(after Hijrat)

REVIEW

by Hazrat Moulana Shah Mueenud-Deen Nadwi
Head -- Darul Musannifeen, Azamgarh, India.

In this Kitaab, the Malfoozaat of Hazrat Shaigh Zakariyya are recorded. Though Hazrat's fountain of Spiritual benefits flows perpetually throughout the year but in Ramadaan-ul-Mubarak -which is a special month for the descencion of Blessings and a month in which a special enthusiasm and vigour is witnessed amongst the Servants of ALLAH- a renewed vitality and ecstasy is witnessed in him.

Hazrat spends the entire month in I'tikaaf and Seekers from every corner of India arrive here in droves. The Jaami Masjied in the Daare Jadeed in Saharanpur turns into a personification of the classroom of Sufaa **('they remember ALLAH standing, sitting and while lying on their sides')**.

The Discourses that were delivered then deserve especially to be recorded for posterity. No one, till now, made any special effort to do so. However, through sheer good fortune, Moulana Taqeeyud-Deen Nadwi, a distinguished Student and Mureed of Hazrat Shaigh, who also enjoyed the good fortune of spending Ramadaan-ul-Mubarak in Hazrat Shaigh's auspicious Company, recorded the Malfoozaat and Advice of that period. That treasure chest is now being published under the title 'Suhbat-e-baa Awliyaa'.

These Malfoozaat are a prescription for Islaah-e-Nafs (self-reformation). They are filled with the fragrance of Ihsaan and Tassawuf and are a lesson in Sulook and Ma'rifat.

The Kitaab contains a Preface by the Compiler and a moving Foreword by Moulana Alimia, along with a detailed description of Hazrat Shaigh's daily activities, which on their own, are a lesson in Sulook and Tariqat.

This Kitaab, from the point of view of the exceptional benefits it holds for Muslims and especially for those who are treading the path of Tariqat is highly recommended and deserves to be studied.

(Monthly Ma'aareef, July 1972.)

NOTE FROM THE COMPILER

Bismilaaheer Rahmaaneer Raheem

Alhamdolillah Wa-Salaamun Alaa Ibaadeehil lathzee Nastafaa

This Kitaab is a beautiful garden from the Sayings and Discourses of my Master, my Mentor and my Ustaaz, Hazrat Aqdas, Shaigh-ul-Mashaaigh, Hazrat Shaigh-ul- Hadeeth Moulana Muhammed Zakariyya Saheb Muhaajir Madani (may ALLAH illuminate his resting abode) and was published numerous times in India and Pakistan.

Alhamdolillah this Kitaab was published during the lifetime of Hazrat Shaigh-ul- Hadeeth (may ALLAH illuminate his resting abode). Hazrat Wala himself read this Kitaab.

I have indicated in the Preface that Mufti Azam Hazrat Moulana Mahmood-al-Hassen Gangohi (may ALLAH illuminate his resting abode) reviewed and checked the contents before publication. Most of the well-known and Eminent Scholars of India, in particular the late Moulana Abdul Maajid Daryabaadi and Moulana Shah Mueenud-Deen Nadwi, the Head of Darul Musannifeen and my dear friend and colleague the late Moulana Muhammedmia, expressed excellent opinions about this Kitaab. After editing it a second time, many friends urged me to reprint this Kitaab.

Alhamdolillah my friend Molvi Habeeb-ur-Rahmaan Qaasimi published this attractive Edition on behalf of the Jaamia Islaamia with great care.

May ALLAH grant him an excellent reward and make this Kitaab beneficial for the Readers and for the Jaamia Islaamia, an Institution that is the product of Hazrat's Duaa and Tawajjuh. May ALLAH pardon my sins. Aameen.

Taqeeyud-Deen Nadwi Mazaaheri
Jaami-a-tul Imaaraat (University of the Emirates)
Al-Ain.
(19th Jamaad-ul-Aakhir, 1417H. (31/10/1997)

PREFACE

This unworthy Servant had penned a substantial collection of Hazrat-e-Aqdas's Lectures and Malfoozaat.

While I was a Student, Hazrat Aqdas, on many occasions during the Bukhari Shareef lessons, narrated apt and suitable stories concerning the lesson of the day. I diligently penned down those incidents too. Thereafter, I enjoyed the great fortune of visiting him many times a year and during those visits I was privileged to hear records of many incidents from him.

In the year 1384 (after Hijrat) I accompanied Hazrat on his journey to Haj. However, I was unfortunately unable to pen down his Statements during that journey, which I deeply regret till this day.

In the Ramadaan of the year 1387, 1388 and 1390 (after Hijrat) I was privileged to be present and spend the entire month with him. I paid special attention to penning down all his Discourses, Statements and Advice.

This year, during the blessed Month, many close Associates of Hazrat, in particular Moulana Munawwar Husain Saheb, Moulana Jameel Ahmed Saheb Hyderabadi, Moulana Sajjaad Saheb and my close friend Moulana Abdur Rahim Motala insisted that I pen down the Malfoozaat carefully and compile it. Fearing that it may not be possible to secure permission from Hazrat Aqdas to publish these, I delayed compiling and editing the Malfoozaat. I mentioned this to Hazrat Moulana Alimia and Hazrat Moulana Muhammed Manzoor Naomani and also wrote to them in this regard. Both these Elders along with Moulana Mueenullah Saheb Nadwi in particular, emphasised that I should compile and edit these Malfoozaat.

Thus I herewith humbly present a collection from the Garden of those Discourses to the Reader.

I relied on memory to give sequence to this compilation and tried to the best of my ability to ensure that no words or sentences of Hazrat were altered in any way. I concede that it was not possible for me to

convey and capture the gentle manner and mild tone that Hazrat expresses himself with.
Hazrat Moulana Sayed Abul Hassan Ali Nadwi wrote in the Sawaneeh Raipuri, 'Where can an ordinary person even hope to gauge and convey the inner state of these accomplished and elevated Saints. Their central philosophy and motto is:

'Love that is not concealed is a sin.'

Despite this state, when the goblet runs full then a few drops do overflow. Eyes suffused with tears, restrained weeping and a concerted effort at concealing their inner state conveys a tale of Love that fills and intoxicates the heart with ecstasy.
Sometime ago, a person who understood this state said,

'It is most excellent that others learnt of your secret state
So that they can narrate these in their speeches.'

When Hazrat-e-Aqdas narrates events from the lives of his Elders and when he declares the words of Bai-et (Pledge of Allegiance and obedience) then a powerful, mesmerising effect overcomes the entire gathering.
That state is a personification of this couplet:

'Though love may burn and hurt my heart,
but we have plenty of salt to add to the wounds.'

Those who were fortunate to attend Hazrat's lessons in Hadeeth are fully aware of the indescribable emotions and effect that overcomes the entire class when reading and explaining the Ahaadeeth on Mardhul Wafaat (the fatal illness of Rasoolullah (SalALLAHoo Alaihi Wasallam) in Bukhari Shareef. The feeling that permeates the entire class at that time is as if we are witnessing that sad moment in history before our very eyes.
Similarly during the Musilsilaat-ul-Hadeeth (transmission of a Hadeeth from generation to generation), when Hazrat conveys the words 'Innee-oheeb-boka Yaa Ma-aaz' (verily I love you O' Ma' aaz) then the entire gathering bursts out in uncontrollable weeping.

'Oh Lord! What will the state of the land of pain and sorrow be
If Love did not cause rain to gush forth from our moist eyes.'

The spirit, life and spontaneity that are evident in the Malfoozaat of the Ahlullah (the Friends of ALLAH) are not found in other books. In their Malfoozaat, due consideration is paid to the differing natures and interests of people from various backgrounds. Every person finds a cure for his ailments, in accordance with his state. Hazrat-e-Aqdas also narrates incidents and events from the lives of the Elders that is relative to the audience and then presents morals from them. This has a profound effect on the hearts of the listeners.

Most of the Discourses contained in this book were narrated during the Sittings of the blessed month of Ramadaan. Those who know, will acknowledge readily, that in the present Age, this type of gathering is not witnessed anywhere else besides the Haramain Shareefain (Makkah and Madinah), considering the large number of people who congregate to spend the Holy month of Ramadaan in Hazrat's Company.

Besides Indians and Pakistanis, people from the Haramain Shareefain, Turkey, Africa, America, Singapore and other countries are present. Generally, the Asaatiza and students of the Madaaris are only on vacation during these days thus they form the greater percentage of congregates present.

These Malfoozaat are primarily addressed to the Ulema and Student fraternities. In the present Age, our religious sector, specifically the Arabic Madrassahs (Darul Ulooms) have fallen prey to a decline in Spirituality and Knowledge. Hazrat is particularly perturbed and most concerned about their reform. The Readers can gauge the intensity of this concern while studying these Malfoozaat.

After 1965, due to the large numbers of people who came to spend the Ramadaan with him, he started spending the month in the newly constructed Student's Masjied in Mazaaheer Uloom. The number of people gathering here is on the increase yearly. In the Ramadaan of 1970 more than six hundred remained in I'tikaaf for the entire

month. They are all Hazrat's Guests during this Month. May ALLAH grant an excellent reward to Moulana Naseeruddin Saheb, the Supervisor of the kitchen and his Companions who, on behalf of Hazrat, attend to the food and other requirements of the Guests at Sehri and Iftaar. Moulana Kifayatullah Saheb Palanpuri and his Friends assumed responsibility for serving tea, during both times to all the Guests. May ALLAH Ta-aala keep this Fountain of Spirituality alive for a long, long time. Aameen.

This unworthy Servant expresses his heartfelt gratitude to my kind Guide, Hazrat Moulana Sayed Abul Hassan Ali Nadwi, who listened to these Malfoozaat in his Majlis and then submitted a useful Foreword to this Compilation.

For further verification, this unworthy Soul requested Hazrat Moulana Mahmood-al-Hassan Saheb Gangohi (Mufti Azam Darul Uloom, Deoband) to edit this Manuscript. He, out of affection and through his kind generosity, listened to this manuscript and made a few corrections, for which this unworthy Soul expresses his deep gratitude and appreciation.

This beneficial and heart-rending Compilation is now presented before the reader with due apologies in the following words of Urfi,

'I trust you will pardon Urfi's inattentive manner,
The dictates of friendship calls for this.'

This Kitaab was published numerous times in India and Pakistan, and was accepted widely by all, Scholars and laity alike. This Kitaab was also read in the Majlis of Hazrat Aqdas Shaigh-ul-Hadeeth (may ALLAH illuminate his resting abode).

My Friend Molvi Habibur Rahmaan Qasimi (Ustaaz Jaamia Islaamia) is now publishing the Kitaab on behalf of the Jaamia Islaamia in Muzaffarpur, Azamghar. May ALLAH crown this Kitaab with acceptance. Aameen.

Dr Taqeeyud-Deen Nadwi
Ustaaz of Hadeeth,
Al Ain University, Abu Dhabi
29 /06/ 1411 (after Hijrat)

Bismillaahir Rahmaanir Rahim

HAZRAT SHAIGH'S DAILY PRACTICES AND SCHEDULE
(Extracted from Moulana Sayed Abul Hassan Ali Nadwi's 'Sawaaneeh Yusufi')

Shaigh's life, from the perspective of his deep dedication to Ilm, his service to the Creation at large, his single-minded devotion and his exceptionally busy schedule, is a living memorial, in this twentieth century, to the lives of those Ulema of the past, who dedicated every moment of their lives in Ibaadat, Service to the creation, Spreading and Propagating Ilm.

When we study their works and look closely at the Barkat (blessings) in their time, their hard striving, their elevated courage and the universality of their character, then one is left awe-struck.

There is no plausible explanation of the high level of their Spirituality and Service except that it was Divine Assistance.

After Fajr Salaah, Hazrat Shaigh arrives at his mud-baked house and has tea with a large group of people. There were never less than fifty to sixty people who joined him for the early morning tea. On some days this number would be considerably more.

He also made special arrangements for the breakfast of some Guests.

However, at this time Shaigh only drinks tea. If any relative, friend or an important Guest had arrived for a short while in Saharanpur and wished to meet him in private to discuss an important matter, then he would accord him a private audience, at this time.

Immediately after the tea, Shaigh would proceed to his upstairs room to continue with his Ilmi research and writing vocation. Nothing, neither winter nor summer (cold or heat) nor any calamitous event or the arrival of an esteemed Guest could distract or persuade him to skip this schedule.

Occasionally, Hazrat would say, 'If ever I had to skip this practice due to the arrival of Hazrat Raipuri or some Elders or Mashaaigh of that era then I would develop a severe headache. I would excuse

myself and proceed to work for a little while as per my schedule and then return. My headache would be relieved.'

These esteemed Personalities would themselves insist that Hazrat Shaigh excuse himself and could not bear hindering him in anyway.

His upstairs room must be seen and cannot be described. It is a small room filled with so many Kitaabs that it appears as if the doors and walls are built of Kitaabs. There is a very small space between these Kitaabs in which one person can sit with difficulty. Shaigh himself sits therein.

When he sits in that tiny space and seeks refuge between those Kitaabs, then he appears like a bird that spent the entire day amongst strangers and has returned to its nest. At that time, his condition becomes exactly as Khwaja Meerdard describes in the following couplet:

'I don't know why you dwell amongst the taverners, O Dard
A wonderful intoxication lies in the depths of my own heart'

If anybody came in to discuss any important matter or an esteemed Guest arrived, then that person would find a place to sit with great difficulty. Kitaabs surrounded him on all four sides. A small leather or straw mat, some old glass containers and a few old medicine bottles were strewn around. One will never know what jewels of Knowledge and sincerity were stored therein.

Shaigh sat and worked there with complete devotion and single-minded dedication till 11.30 a.m. He wishes during that time that only matters that require his urgent attention be brought to his notice and nothing else should disturb him. During that time, those special Guests and Friends who are engaged in Thzikr and Shugal are permitted to sit on the verandah and engage in Thzikr Jahri (audible Thzikr) while he remains occupied in his work. Audible Thzikr does not affect his concentration or disturb him in any way.

At 11.30 a.m. he arrives downstairs. The Dastarghaan is laid. A large group of Guests join him for meals. Generally meals are served in two or three sittings to cater for the large crowd of Guests.

In Shaigh's terminology, these servings were referred to as 'the first Peeri' (first generation) and 'second Peeri' (second generation). Shaigh would remain seated from the first serving right till the last person ate. He judged his food intake and the speed with which he ate carefully, so that he could still be seated with the last person who was served.
There were generally a variety of foods served. Various types of curries were served in generous amounts. He would plead with guests to eat to their fill. People, who were not acquainted with his ways at meal times, occasionally overate due to his pleading and encouragement and endured indigestion as a result.
However, anybody who observes closely would see that Shaigh was merely present on the Dastarghaan as a formality. His food intake was so little that one is amazed how anyone, who eats so little can manage to work so hard. However, while on the Dastarghaan, he assumes a posture that does not give an onlooker a slight hint too that this generous and open-hearted Host himself eats so little from the food he serves.
The post is usually delivered before the meal is served. He merely glances through the post at this time. His correspondence appears to be increasing day by day. While writing these lines, he received thirty to forty letters.
After meals Shaigh takes a rest. He rests until 12.30 or 1.00 p.m. This is the only rest he takes.
After Zuhr, he reads through his mail and chats to any esteemed Guest who may have arrived.
At the end of the first afternoon period, he proceeds to teach Hadeeth. Initially, these lessons were held in the Darul Hadeeth of the Darut-Talabah, which is on the upper floor. Presently, since he is experiencing difficulties in climbing and even finds it difficult to walk, the lessons take place in the Masjied of the Darut-Talabah.
After the death of Moulana Hafiz Abdul Lateef Saheb, he teaches the Bukhari Shareef alone. The feeling during these Lessons can only be seen and experienced, not described.

His passionate respect for Hadeeth, his ardent love for the Sunnah and his ecstatic love for Rasoolullah (SalALLAHoo Alaihi Wasallam) effects everyone present. Often, a current-like feeling passes through the entire gathering. This is especially so when the Kitaab is completed and he renders a Duaa. At these occasions, this effect flows through a multitude of people numbering thousands. When teaching the Ahaadeeth that details the sad passing away of Rasoolullah (SalALLAHoo Alaihi Wasallam) then all control leaves him. His eyes involuntarily flow with tears and his voice turns emotional.
(For the past three years, ill health has forced him to terminate the Silsilah of teaching. Compiler.)
After Asar, a general Majlis takes place at his house. (These days this Majlis takes place outside Molvi Naseerudeen's place). The entire courtyard fills up with people who are desirous to meet him
and those who were present before. The gathering consists of Madrassah Students, Ustaads and Visitors to the Madrassah.
The custom of tea at this time also continues. His practice of writing Taaweez is specific for this time.
These days, he remains behind for a long time in the Masjied after Maghrib engaged in Ibaadah. If any special Guest or an esteemed Friend had arrived then he sets aside a special time for them. Before Esha Salaah, the Dastarghaan is again spread. However, for some time now Shaigh does not eat at night. If any special guest or relative arrives, then for their sake he will eat one or two morsels. (This has also stopped now. Compiler).
After Esha, he conducts a special but limited Majlis for a short while. Only his close Associates, intimate Friends, constant Attendants and special Guests attend this Majlis. Thereafter he rests.
On the Day of Jum-ah, before the Salaah, people who come from the surrounding villages and towns who have contact with him and have confidence in him are permitted to be present in the Majlis. During this Majlis, he also accepts the Bai-et from novices and advises and guides in matters of Thzikr and inner reformation. The

numbers of people present in this gathering are increasing by the day. The entire courtyard and the space inside get filled to capacity. Thereafter preparations for Jum-ah get under way. He offers his Jum-ah in the small Masjied of Hakeem Ayoob Saheb, which is the closest Masjied. After Jum-ah, he partakes of a light meal. No Majlis takes place after Asar on the day of Jum-ah. For many years Shaigh's practice was to remain engaged in Duaa and concentrate on ALLAH Ta-aala between Asar and Maghrib on the day of Jum-ah. He said, 'This was my Father's practice too.'

On that Day, tea is also served after Maghrib. (The custom of tea is now over. Compiler)

In the month of Ramadaan, his entire schedule changes completely. His single minded devotion, his hard striving, lofty courage, enthusiasm, Ibaadat, Tilaawat and spirit of dedication and solitude reaches a very high stage. The Shaigh's schedule and practices during Ramadaan is completely different to his normal schedule and these practices are like the final remembrance and commemoration of the past Awliyaa and Mashaaigh.

This Writer was privileged to spend a complete Ramadaan with him in 1946. He spent the month in Nizamuddeen. Due to our very close friendship and his affection for me, I had the opportunity to observe him at close hand. He spent the entire month in I'tikaaf. He completed the recitation of the full Quran every day, making provision lest the month only consist of twenty-nine days so that his long-standing practice of completing thirty Recitations is not compromised.

At Iftaar time he only ate one Madani date followed by a cup of tea and thereafter allowed himself the liberty to chew one wrapped Paan. After the Maghrib Salaat he engaged in Awwaabeen, in which he recited many Paras. After completing the Awwaabeen, he conducted one special Majlis until Esha Salaat in which only special Associates and Friends were present. After the Esha and Taraweeh, another Majlis was held during which he ate a light Iftaar,

generally guavas or fruit marmalade or a few pieces of cakes made from ground pulse etc. Here too, one hardly needs to mention the extremely meagre quantity of food intake.
That was in summer. Moulana Muhammed Yusuf (Rahmatullahe Alaihi) recited the Quran and he would recite with pauses. Thus the Taraweeh took a considerable time. After a Majlis that lasted about one and half hours the gathering would disperse to rest but Shaigh would immediately engage himself in Nawaafil. There was no question of resting even for a minute.
He would eat Sehri at the last moment and in the twenty-four hours, this was the only food that he ate. The Salaat-ul-Fajr would be performed in the Awwal Waqt and after the Namaaz he would lie down to rest. He woke up at sunrise. This was the only rest he took in the twenty-four hours.
The entire day was spent reciting the Quran. This was his most important occupation and practice during Ramadaan. Whatever time he had, he spent reciting and revising the Quran.
This complete engrossment in Ramadaan and this mighty courage is on the rise despite his health having suffered a setback.
While writing these lines, Moulana Munawwar Hussein Saheb Bihari, a former Ustaaz in Madrassah Mazaaheer Uloom who was a close Attendant and lived with Shaikh all the time during the Ramadaan of 1385 (after Hijrat) (1965/66) described the Shaikh's Ramadaan in this way:
'From the 15th of Shabaan to the 28th Ramadaan, the number of guests who arrived from outside or who spent the entire Ramadaan or a few days of Ramadaan here were listed by an Associate of his own accord. He listed the names of three-hundred and thirteen (313) Guests.'
Hazrat Shaikh's time-schedule this Ramadaan was: When people awoke for Sehri then Hazrat was already engaged in Nawaafil Salaah. In the last moments of Sehri, he would eat an egg or two and have a cup of tea.

Thereafter he would sit, resting against a pillow and face the people who would by then assemble around him.

After the Fajr Salaah, he rested till about 9 a.m. After completing with his necessities and ablution, he would remain engaged in Nawaafil till a little before Zawaal. He would then attend to his correspondence and dictate replies to a few urgent letters till Zuhr Azaan. After the Azaan, he would again be engaged in Salaah.

After Zuhr, he would immediately commence with the Tilaawat without interruption till Asar. All guests were advised to remain engaged in Thzikr until Asar. The Thzaakireen remained engaged in Thzikr and others remained engaged in Tilaawat till Asar.

After Asar Salaah Hazrat would recite the Quran to someone. Most guests would either listen to him reciting the Quran or they would themselves engage in the recitation of the Quran till a few minutes before Iftaar. A few minutes before Iftaar, he would stop the Tilaawat and sit in Muraaqabah. Guests were advised to proceed to the courtyard and sit at the Dastarkhaan for Iftaar while Hazrat would sit alone behind closed curtains.

At the Azaan, Hazrat made Iftaar with a Madani date and a cup of Zamzam water. Then he would again sit in Muraaqabah or rest against a pillow.

After the Maghrib Salaah, the Guests would partake of their meals while Hazrat would engage for a long time in Nawaafil till about 30 minutes before the Esha Azaan. He would then eat an egg or two and have a cup of tea. He only started drinking tea after about ten days on much insistence from us. He agreed to the eggs after much insistence and persuasion from us.

He never ate any roti, rice or any other food of that sort for the entire month of Ramadaan and a day before Ramadaan.

Half an hour before Esha Azaan the curtains would be opened. Hazrat would rest against a pillow and turn his attention to the Guests. Those were amazing moments. Newcomers would come up to meet him.

After the Azaan, he would complete with his ablution needs and then engage in Nawaafil, then the Fardh and Taraaweeh. In this Ramadaan, he listened to the Quran recited in three tones. First Mufti Yahya Saheb recited the Quran; then Hafiz Furqaan Saheb and then Mia Salman Saheb. Mufti Saheb also recited the Quran.
Hazrat spent the entire month in I'tekaaf. Most guests also spent the entire month in I'tekaaf to the extent that sometimes it was difficult to find a person to send to the Post Office.
Three or four close Attendants of Hazrat did not sit in I'tekaaf so that they could attend to the important tasks.
A few days before and during the last Ash-arah (last ten days), some friends of Hazrat regularly brought some sweet meats and Kabaabs for him. After Taraweeh, he ate a morsel or two of sweetmeats or had a bite or two of Shami Kabaab. He distributed most portions.
At the commencement of Ramadaan an announcement was made (i.e. Hazrat himself stated) that the Kitaab would be read after Taraweeh. Thus the practice of Kitaab reading after Taraweeh commenced. In this Ramadaan, he gave up a ritual (that he enjoyed for many years at this time) of eating Chana or a few cakes made from ground pulse etc saying 'time will be wasted'.
At the completion of the Kitaab reading, he always remarked: 'Hazraat! (Gentlemen) Go and value your time.' Those present would engage in Tilaawat or Salaah and Hazrat also would engage in this.
Late in the night, he would rest for a short while but his state was like ***'ta-naamo ainaa-ya wa laa ya naamo qalbi'*** (my eyes may sleep but my heart does not sleep) to the extent that he would dictate matters of importance to Abul Hassen who was always close by. He also used to say that 'your Thzikr and Tilaawat does not disturb my rest in any way.'
In the following Ramadaan (1386 Hijrat) his schedule remained more or less the same. There were a few changes to the schedule.

I herewith quote a few important passages from the description that Molvi Munawar Husain Saheb penned. He writes:
'Before the Fajr Salaah on the 29th Shabaan, the Guests and the Mutakefeen already started reserving their places and spreading their bedding. Those who arrived after Fajr had to contend with places in the third Saff.
Hazrat had already announced that on the 29th Shabaan, the place of I'tekaaf would shift after Asar, from the Masjied. Thus he proceeded. More than ninety and three or four less than hundred (96 -97) guests proceeded to the Masjied in the Darut-Talabah (Students Residence) with the intention of I'tekaaf.
Though the Masjied is spacious and there are 6 Saffs yet the Masjied quickly filled up with Guests and their luggage. Thus, any Guest who arrived that night or the following morning or thereafter was given a place on the verandah of the Masjied. That evening there were a little less than a hundred guests at the Dastarkhaan but by Sehri there were more than a hundred guests.
Thereafter guests continued arriving. Since the verandah filled up, place was made wherever possible in the Masjied. Each guest was allotted a space of about three and a half feet (105 cm) in the last two Ash-ara.
In the middle of the second Ash-ara, a large number of guests arrived. A huge tent was hired and erected in the Masjied Courtyard to accommodate them. In the last Ash-ara, the tent too filled up.
Six rooms in the new Students Residence were vacated before hand. In the first and second Ash-ara only eminent Guests were accommodated in these rooms on beds. However, in the last Ash-ara, only two rooms were set aside for eminent Guests. Straw mats were laid out in the remaining four rooms and the general public were accommodated there. Later, straw mats were laid out in all the rooms.
From the 23rd to the 28th Ramadaan, about 350 guests were catered for at the Dastarkhaan. All the other guests were catered for at Molvi Naseeruddin Saheb's Residence.

In this year, there were many Brethren from the Tableeghi Jamaat, Ulema, Mudarriseen and Scholars present. Hazrat accorded Khilaafat to many Personalities. Guests from Gujerat, Bombay and Palanpur were conspicuous in their large numbers, though Guests from U.P. were in the majority. There were also guests from Africa, Andamans, Mysore, Madras, Bengal, Orissa, Bihar and Assam.

Every day, Hazrat engaged in Tilaawat from Zuhr till Asar. All the Guests remained engaged in Thzikr till Asar. Most guests remained occupied in Thzikr Jahri, some in Thzikr Sirri or in Muraqabah while others remained occupied in Tilaawat. Talking and engaging in conversation was strictly prohibited. A general rule applicable to all was 'Whoever comes to me should not engage in vain and trivial talk. Sleep or sit quietly. That is no problem.' (Just don't talk).

After Asar, a Kitaab was read. Throughout the month of Ramadaan Kittaabs on Sulook like the Imdaadus Sulook, another Kitaab, then Itmaamun Nee-am (translation of Tabweeb-ul-Hikam) and then the Ikmaalush Shiyam (the commentary on Itmaamun Nee-am) were read.

The Kitaab reading would stop about fifteen minutes before Iftaar. Hazrat would then sit alone behind curtains in Muraaqaba. At Iftaar, he only ate one single Madinah date and sipped some Zamzam water. He never ate anything else at Iftaar. After breaking his fast, he would remain sitting in Muraaqaba till Maghrib Salaah.

After the Maghrib Salaah, he remained engaged in Nawaafil for about three-quarters of an hour. Thereafter he ate the yolk of two eggs and drank a cup of tea.

At about 7-15 p.m. the curtains would be lifted and the Majlis would commence. He would meet all newcomers at this time and enquire how many days they intended to stay and issue directives where they would be accommodated.

He would then narrate incidents from the lives of the Elders till about ...' clock. During this period, he also accepted the Bai-et.

As soon as the Azaan was given, he would prepare for the Salaah by completing with his ablution needs and then immediately commence Nawaafil.

After the Taraweeh, Surah Yaaseen Khatam was held and a lengthy Duaa was made. If any senior Personality from the Tableeghi Jamaat was present, he requested him to make the Duaa. Thereafter the Kitaab was read till about 11: 30 and reports on Tableeghi activities were heard. After this Kitaab Majlis finishes then the curtains would be lowered at about 12: 00 a.m.

In this year, at the insistence of his Family and Friends, the Iftaari custom commenced after they argued that by not eating at all his thirst increases and due to drinking water to quench the thirst, excessive moisture gathers in his system and this dampens his appetite and prevents him from eating after Ramadaan too.

While having his meal, Hazrat would engage in a little humorous banter. This special Majlis would last for about three-quarters of an hour. During this period, his state was one of deep meditation. At about 1 a.m. he would retire to bed.

He awoke at 4 a.m. and after completing with the ablution needs, he would engage in Nawaafil.

About half an hour before Subah Saadiq, he would eat a few spoons of rusks dipped in milk and have a cup of soup.

He would then be engaged in Nawaafil till the Fajr Azaan.'

(Extracted from Sawaaneeh Yusufi)

ACCOMMODATION OF GUESTS AND THE MU'TAKEFEEN

This unworthy Servant left my hometown Azamgarh on the 27th Shabaan, 1390 (after Hijrat) and reached Saharanpur on Friday, the 28th Shabaan to present myself in the Court of Hazrat Aqdas. I had the privilege to meet him after the Salaatul Jum-ah. A large crowd of people had already gathered to spend the month of Ramadaan in his company.

On Saturday, arrangements were made to accommodate the Mu'takefeen in the Masjied of the new Student's Residence. The other Guests were accommodated in the Student's rooms.
The Supervisor of Administration, Moulana Munawwar Husain Saheb announced that everybody should relocate from the Madrassah Qadeem to the Darut-Talaba Jadeed and occupy their respective places. By Asar, everybody had relocated.
Hazrat Aqdas arrived in the Masjied after Asar and waited for news of the sighting of the crescent. The crescent was not sighted on the 29th.
On the 30th, everybody remained occupied in their usual practices and in Tilaawat etc. Further, on the 30th, after Fajr Salaah, the Chapter on Salaatut Tasbeeh from the 'Fadhaa-eel-e-Quran was read. Moulana Munawar Saheb then announced that 'everybody should offer this Salaah today once to obtain the benefits and particularly during the Blessed Month, everyone should offer the Salaatut Tasbeeh atleast once or twice.' He emphasised that this was the standard practice of the Ulema, the Sulaha and the pious in every age.
On the 1st Ramadaan-Mubarak, there were three hundred and thirteen (313) Guests. This figure corresponds with the number of Sahaba who participated in the Battle of Badr.
When Hazrat Aqdas was told about this, he was greatly pleased and said, ***'Haqq Ta-aala! Jaisi hamaaree Soorat he Waisi hee Haqeeqat bhee banaade'***
(The Translator concedes that it was not possible for him to translate this Statement. These words are gems of eloquence and are of an exceptionally high mystic import. An interpretative translation is 'Oh ALLAH! The way our outer state conforms, let our inner state also conform.' However, I admit with due apologies, that the translation cannot capture the full import of those words.)

Bismillaheer Rahmaneer Raheem.
Nahmadohoo Wa Nusalleeya Alaa Rasoolehil Kareem

FIRST MAJLIS

1st Ramadaan-ul-Mubarak

These Majaalis (Spiritual Sittings) took place after the post-Maghrib meals and continued till Esha. At the conclusion of the Majlis, Hazrat Aqdas (Madda Fuyoozahoom) would accept the pledge of Bai-et from those who sought to do so. This was his practice till the end of Ramadaan.

TO BE ENGROSSED AND FULLY OCCUPIED IN SPIRITUAL ACTIVITIES DURING THE BLESSED MONTH

Hazrat Shaigh stated, 'Strive to your utmost to attain the object that you have gathered here for. The nights of the blessed month of Ramadaan are meant to be spent awake in worship.
In the year 1338 (after Hijrat), *(at the age of 23)* I undertook my first Haj journey. From that year onwards, I made it my practice to stay awake during the nights of Ramadaan-ul-Mubarak. Presently for the past five or six years I am unable to do so due to illness.
I adopted this practice from the Arabs. The people there stay awake at nights during the month of Ramadaan. While there, we engaged in Umrah after the Taraweeh.
On my return in the year 1344 (after Hijrat), I observed the same practice. The bazaars remained open throughout the night but were deserted during the day. On my visit last year, I learnt that in many homes the television remains switched on through the night and sounds from the television filters out the whole night through.'
Hazrat then commented, 'These type of diversions will not prove to be an obstruction or a diversion to those who are dedicated to complete their task.
I recall a story I heard in my childhood. There lived a poor Moulana Saheb. When the pangs of hunger became unbearable, he would go stand near a Halwa (sweet) shop and satiate his hunger with the

aroma of the sweet-dishes and continued studying his Kitaab under any streetlight or wherever he found light.
One day, the King's son was to be married. Lanterns were lit up for a procession. This man remained engaged studying his Kitaab throughout the night under the light of these lanterns. When the dawn broke, he asked, 'Which way did the lantern-procession go? I heard that the King is hosting a marriage tonight?'
Hazrat then commented,
'When anyone acquires a zeal for any task, then the sound of TV or any other sounds cannot distract or divert him from completing his task.'

'Look at the strange manner of the School of Love
He who learnt his lesson does not enjoy leave.'

A descendant of Hazrat Shah Wali-ullah Saheb was busy studying a Kitaab. While engrossed in his studies, he asked for water. On hearing this request, Hazrat Shah Saheb (Rahmatullahe Alaihi) stated, 'Ilm (Knowledge) has departed from our family.'
His respected wife retorted, 'Don't be hasty in making declarations. Observe him for a little while longer.'
She then poured vinegar into the glass instead of water and handed it to the servant to give to the young member of her family. He drank the contents and returned the tumbler (without being conscious that it was not water but vinegar, due to his deep concentration in what he was doing.)
On observing this, Hazrat Shah Saheb stated, 'Alhamdolillah! Ilm will still remain in our family.'
Imam Muslim's incident is well known. It is reported that someone asked the learned Imam about the text of a particular Hadeeth, while he was delivering a lesson. Coincidentally the learned Imam could not recall the Hadeeth in question. He returned home to research the Hadeeth. While he was busy, a bag of dates was presented to him. He was so engrossed in searching for that particular Hadeeth that in the process he slowly finished this entire

bag of dates and also found the Hadeeth he was seeking. Over eating these dates led to the death of the learned Imam.'

Hazrat Shaigh stated, 'I observed how intensely Hazrat Aqdas Madani (may ALLAH illuminate his resting abode) would sometimes be engrossed in a task that should anyone say anything to him too, then his only response was 'Ay! Ay!' (i.e. Hazrat was concentrating so deeply that nothing else mattered at that stage.)

I observed a similar intensity in concentration in Hazrat Aqdas Raipuri (may ALLAH illuminate his resting abode.) A Kitaab would be read in Hazrat's Majlis and Hazrat would request that the sentence be read again. I learnt this practice from him.

Our Grand Hazrat Raipuri, spent the entire day and night of the month of Ramadaan reciting the Quran. During that month all correspondence would be closed and all meetings would be cancelled. Only certain close Attendants were allowed into his company after Taraweeh, for the duration that it took Hazrat to drink a cup of plain tea. They were allowed to sit in his company for that period only.'

AN INCIDENT OF A PUNJABI PEER SAHEB

Hazrat Shaigh stated, 'Our Grand Hazrat Raipuri often narrated the incident of a Punjabi Peer Saheb. I do not recall his name at this stage. This Elder would instruct his Disciples to sleep after Esha and would wake them up with a kick at two in the morning.

In his Khanqah, the tea would start brewing from after Esha and would remain brewing till two in the morning. It is obvious that if tea brews for such a long period then it will taste very bitter. His Disciples were served this tea so that they do not fall asleep.

I am not narrating this story for you people to practice on this. Those were people of Punjab. They were strong and healthy. We, on the other hand are weak. However, try to the best of your ability, to do what you can.'

HAZRAT SHAIGH'S TOTAL ENGROSSMENT IN RECITING THE QURAN DURING THE HOLY MONTH

Hazrat Shaigh stated, 'From the year 1338 (after Hijrat) *(age 22)*, it became my practice to complete one Quran every day in the blessed Month. This practice lasted till about 1380 (after Hijrat) *(age 65)* or a few years later.

My practice initially was to recite the one and a quarter Suparah (Juz) that I was to recite in Taraweeh four or five times after Taraweeh while looking into the Quran and mostly with its translation. I generally led the Taraweeh in Hakeem Ishaaq Saheb's Masjied or at the Residence of my Hazrat (may ALLAH illuminate his resting abode). During the summers, a little less and in the winters, a little more than this number. Thereafter I would recite this one and a quarter Juz in Tahajjud twice. After eating Sehri, I would recite this one and a quarter Juz once until the Fajr Salaah. After the Fajr Salaah, I would recite the same portion once and then lay down to rest.

When I awoke in the morning (which was generally at about 10.00 a.m.) I would recite the same portion in Chaasht Salaah, once in winters and twice in summers. Thereafter I would recite the same once or twice until about fifteen minutes before the Zuhr Salaah. Thereafter I would recite the same one and a quarter Juz in the Sunnats of Zuhr - twice in the Sunnat Rakaat that precede the Fardh and once in the Sunnat Rakaat that follow the Fardh. Thereafter I would recite the portion once again in the remaining two Rakaat.

After the Zuhr Salaah, I would recite this one and a quarter to someone and then continue reciting it once or twice, depending on the season till Asar. After Asar, I would recite the same to some senior Person. Initially during Hazrat's lifetime I recited the portion to Hafiz Muhammed Husain Saheb Ajrarwi. After his demise, I recited the portion to Molvi Akbar Ali Saheb (an Ustaaz in Mazaaheer Uloom) for about two or three years.

After his demise, I recited the portion to Mufti Muhammed Yahya Saheb for many years. His two brothers, Hakeem Ilyaas and Molvi Aaqeel also joined in to listen to me.
After the Maghrib, I would recite this in Nafil once and after the Nafil I would recite it once until Taraweeh.
In the twenty-four hours I made it a point to make sure that I complete thirty Supara (Juz) every day. It is ALLAH's Great Gift and Blessing on me that this remained my standard practice for many years. In the twilight of my life, illnesses have now compelled me to discontinue this practice.'

HAKEEM TAYEEB'S STATEMENT, 'DOES RAMADAAN COME HERE LIKE A FEVER?'

Hazrat Shaigh stated, 'I recall and long for those months of Ramadaan that I spent in solitude and seclusion. I remember a subtle Statement made during those days, by my sincere Friend Hakeem Tayeeb Rampuri, the Father of my sincere Associate Molvi Aamir (Salla-ma-hu). Hakeem Tayeeb visited me often during those days. Since his visits lasted for a short while only and in that period he updated me on new political developments in short and brief sentences, therefore I had no restrictions on him meeting me.
One day he arrived during Ramadaan at about 8.00 or 9.00 in the morning. He asked Molvi Naseer to knock and have the door opened for him. He was told, 'It is Ramadaan!'
He stepped forward to knock on the door with the door-chain himself. He was stopped from doing so. He was told that 'either he (Hazrat Shaigh) is sleeping and you will disturb his sleep or he is awake and has already made the Niyyat for Nafil.'
He was told to wait. He was visibly annoyed at this and walked to the Madrassah. On the way he met Moulana Manzoor Ahmed Saheb, who told him, 'Hakeemjee! Why have you come now? It is Ramadaan by Shaigh now.'
This statement made him think and helped to somewhat subdue his anger and annoyance at Moulana Naseer.

He then went to meet Hazrat Naazim Saheb (Rahmatullahe Alaihi) who was busy at that time dictating letters and attending to his correspondence. Naazim Saheb, on seeing him said, 'Hakeemjee! Why have you come now? It is Ramadaan by Shaigh now.'

He then got up from there and went to the room of Mufti Mahmood Saheb. At that time Mufti Saheb was living in a room in the Madrassah Qadeem. Muftijee also repeated this same sentiment.

Hakeemjee then asked, 'Brother! Is there any possibility of meeting and chatting with him during Ramadaan?'

Muftijee replied, 'About half and hour after Taraweeh.'

Hakeem Saheb said, 'I have got to return to Rampur.'

Muftijee then told him, 'He will emerge about fifteen minutes before Zuhr Salaah. Meet him then or meet him after Zuhr while he is walking back home.'

He arrived in the Masjied before Zuhr Salaah. I had already made my Niyyat for Salaah. After the Zuhr Salaah I again made my Niyyat for Sunnat. He waited for a long time and when he saw that there seemed to be no sign of Ruku here (for my practice in those days was to recite the Juz twice in the Sunnats) he went for a short stroll.

When he returned, I had already gone back to my room and was engaged in reciting the Quran to someone. He rattled the chain a number of times unsuccessfully and then started walking up the stairs. As he was walking away he announced in a loud voice, 'Bhaijee (Dear Brother) Salaam-u-Alaikum. I am not going to say anything. I will only say one sentence. By the grace of ALLAH Ramadaan visits us too, but it does not visit anyone in this feverish way as it comes to you. Salaam-u-Alaikum. I am leaving. I will meet you after Eid.'

I said, 'Wa Alaikum Salaam' and continued reciting the Quran.'

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thousand two hundred and fifty Rupees (R/s1 250-00). I had already purchased the ticket. I handed six hundred Rupees to Haaji Maqbool Saheb. I added that, should there be a shortfall then I will repay him on my return.
I travelled light. My clothing was packed in a pillow. I bought a black Khurta in Bombay to wear on the sea-voyage.
Haaji Maqbool said, 'You may join us with pleasure on condition that you will not require me to submit an account of expenditure to you. Further, will it be acceptable to you if part of your contribution is used to pay for Hazrat's expenditure?'
I replied, 'Yes indeed. I do not need a record of expenditure.'
The next day Hazrat asked, 'Brothers! Has everybody made their arrangements?'
Mamoo Lateef replied, 'Yes Hazrat. Everybody has made his or her arrangements except Molvi Zakariyya. He insists on staying with you.'
I said, 'Hazrat! I have already confirmed my journey with Haaji Maqbool Saheb.'
Hazrat stated, 'Good. I wonder what made him agree?'
Hazrat then expressed great happiness at this arrangement.
Hazrat Aqdas, accompanied by his Attendants, commenced the journey and reached Makkah Mukarramah on the 10th Ramadaan.
While there, Hazrat was invited for most meals. Should anyone present a gift to him then he distributed it amongst us, if it was a simple gift. If the value of the gift was about five Majidi, (*a Turkish silver coin, coined under Sultan Abdul Majid*) then he usually bought fruit with the money and distributed it. If the amount was large, then Hazrat distributed the entire amount amongst the Residents of Makkah.
One day, somebody prepared an invitation for Hazrat. Haajijee informed everybody, but forgot to notify the ladies in the house. As a result, food was also prepared in the house. When the invitation food arrived, Haaji Maqbool was very annoyed at us. He asked,

'Why did you fail to inform the ladies in the house not to prepare food?'
Ammaajee (our Spiritual Mother) was also annoyed. Hazrat did not say anything. After Maghrib, we ate a little of the food that was prepared at home and a little of the food that was prepared by invitation. Hazrat distributed food to many others. However, there was still plenty of food left over.
At Sehri, we first ate the food that was prepared by invitation. Thereafter, we continuously requested the food that was prepared at home. Food was continuously sent from inside until all the food was finished. Ammaajee expressed surprise and asked, 'Who is eating all this food? Are there any visitors from outside?'
When Hazrat came to learn about this he said, 'It seems to me that our children go hungry everyday.'
I stated, 'Hazrat! We fill our stomach everyday. However, we do eat more than usual occasionally.'
Those were the days when I was young. I am now unable to eat or drink much.'
Further details can be found in Aap Beti Pg. 220 Vol. 4.

HAZRAT MUHEEBBUDDEEN SAHEB'S COMMENT ABOUT HAZRAT SAHARANPURI (Rahmatullahe Alaihi)

Hazrat Shaigh stated, 'Moulana Zafar Ahmed Thanwi stated that 'I was seated in the Haram in the company of Moulana Muheebbuddeen Wilayati (a senior Khalifa of Aala Hazrat Hajee Imdadullah (Rahmatullahe Alaihi) who was an accomplished Saheb-e-Kashf). At the time, Moulana was reciting his daily Durood Shareef from a Kitaab. He suddenly looked up and asked me, 'Who has just arrived in the Haram? The entire Haram is suddenly filled with Anwaar (Spiritual illumination).'
I remained silent.
In the ensuing period, Hazrat (Saharanpuri) (Rahmatullahe Alaihi) completed his Tawaaf and was on his way to Baab-us-Safa to make

Sa-ee, when he stopped by Moulana Muheebbuddeen Saheb, who sat everyday on that same spot.
Moulana stood up and laughing happily said, 'I just asked now who has arrived in the Haram today?'
Saying this, they shook hands and embraced each other. Hazrat continued on his way to make Sa-ee.
Moulana Muheebbuddeen remained seated on his place and told me, 'Mia Zafar! Moulana Khalil Ahmed Saheb (Saharanpuri) is Noor upon Noor. He has nothing else but Noor in him.'

A KASHF OF MOULANA MUHEEBBUDDEEN
Hazrat Shaigh stated, 'In the year 1338 (after Hijrat) I undertook my first Haj journey in the company of Hazrat Saharanpuri. At that time Moulana Muheebbuddeen Saheb was still alive. When he embraced Hazrat Saharanpuri he asked, 'Moulana, why did you choose to come here now? A major catastrophe is about to unfold here. Return to India immediately at the conclusion of Ramadaan because after Sharif Husain, Ibn Saud's forces will be arriving.'.
Hazrat Aqdas (Saharanpuri) addressed us Attendants and said, 'I came with the intention of staying in Madina Paak. However, Moulana Muheebbuddeen Saheb specifically prohibits me from doing so. I have visited Madina Paak many times before. This is your first Haj. One does not know that whether you will get an opportunity to visit again or not, therefore you people proceed.'
Hazrat Shaigh stated, 'It was an age of severe unrest. Very few people went to Madina before Haj and even fewer went after Haj. One's life was not safe, nor were one's goods safe. Sharif Husain's rule did not extend beyond the four walls of Makkah. Murder and plundering was the order of the day. One was only allowed to stay in Madina for three days. If one extended ones stay beyond three days then one had to pay a fine of one guinea (Ashrafi) to ones guide, on condition that he too was prepared to accept the one guinea only.'

THE PERILOUS JOURNEY FROM MAKKAH MUAZZAMAH TO MADINA TAYYIBA

Hazrat Shaigh stated, 'In spite of the prevailing danger, a few of us Servants left with the blessings of Hazrat Aqdas and the Grace of ALLAH Ta-aala. We initially set off on our journey travelling inconspicuously along the coast and then through the ravines of Jabal Ghaa-ir (Mount Ghaa-ir). The record of that journey is very long. That journey is one of the many Blessings that ALLAH always showered on this unworthy Servant, throughout my life.

Hazrat appointed me as the Amir of the group on the basis of ***'Al-A-immah Meenal Quraish'*** [The leaders will be from the Quraish.] He then calculated our travel expenses and gave us money to cover our journey to and from Madina and for our three-day stay there. He deposited the balance of our money at Haaji Ali Khan's shop in Makkah Mukarramah.

Some of our Companions were hunters. They cooked whatever they hunted. We occasionally bought a sheep along the way. My Companions cooked Kitchree (a dish made of split pulse and rice boiled together). It was my practice to walk around and meet every member of the travel group, wherever we halted and inquire about their welfare and needs while they cooked.

After three or four days, Mamoo Lateef decided to display his affection for me. He complained that, 'This Amir Saheb merely walks around from one end to the other. He should cook the Kitchree too.' Moulana Manzoor Ahmed Khan Saheb stated, 'He is the Amir of the group.'

However, Mamoo Lateef was adamant that I share the cooking duties too. I filled the pot with water and lifted the wooden spoon to add salt to the water. On seeing this, Mamoo Lateef got annoyed and screamed, 'Ar-re! What are you doing?'

An old lady from Saharanpur, who accompanied by her husband, was part of our group, sat listening to all this. She said, 'You people know how to cook. He does not know how to cook.'

Mamoo Lateef got even more enraged at this comment.
The old lady said, 'I will cook on his behalf.'
On hearing this, he really fumed and asked, 'Why did you not make this offer when it was my turn to cook?'
There were a few Pathans in our group too. They came rushing and said, 'What! Does Shaigh have to cook the Kitchree? That can never happen. He will eat food with us.'
Similarly people from Muradabad and Kanpur all made their offers. They said, 'Hazrat made him the Amir. He does not need to cook.'
By the Grace of ALLAH Ta-aala I ate meat throughout the journey and never had to eat Kitchree again.'
Hazrat Shaigh stated, 'Since I was fluent in Arabic, therefore I acted as the Interpretor for the entire group when conversing with the Bedouin cameleer. My Cameleer (Jammaal) fell in love with me. On one occasion he was greatly distressed when a thorn stung me. He said, 'This thorn has not stung you in your foot. It has stung me in my heart.'
Along the road, he deposited his money with me. However, when this Bedouin reached the Haram in Makkah and since many in our travel party were fed-up with him, they seized the opportunity to get rid of him quickly. He left in such haste that I was left holding a small sum of his money by me. I deposited the little he left behind in the Madrassah Saulatiyah.'

DIVINE AID HELPS US TO SPEND AN ENTIRE FORTY DAYS INSTEAD OF THREE DAYS

Hazrat Shaigh stated, 'One of the great gifts of ALLAH [***AND IF YOU ARE TO ENUMERATE A (SINGLE) BLESSING OF ALLAH TOO, THEN YOU WILL NOT BE ABLE TO DO SO]*** is that ALLAH Ta-aala created a means for us to stay in Madina for forty days instead of the short three-day period.
When we reached Madina Munawarrah, a camel belonging to our Jammaal died due to fatigue. Jammaal did not have the money to

buy a camel and neither did we have enough to extend a loan to him. Consequently, when Jammaal asked us for a loan to buy a camel we replied, 'If you extend a loan to us then we will at least be able to eat'. I already mentioned that we only had sufficient money to last us for three days.
In short, that poor man (may ALLAH reward him) continued apologising for the delay and his lack of resources. Some of our Companions occasionally went to the Amir of Madina to complain. The Amir of Madina could only express his deepest sympathy and advised them to make Sabr and reprimanded the Bedouin.'

AN APPEAL AT THE RAUDHA-E-PAAK AND DIVINE ASSISTANCE FOR OUR RETURN

Hazrat Shaigh stated, 'In this way, forty days passed. I then went to the Holy Raudha and pleaded, 'Hazrat (SalALLAHoo Alaihi Wasallam)! Many amongst us have come here on a Haj-e-Badal. It is very difficult for them.'
By that evening, our Bedouin guide found a camel. A person came up to me and said, 'Moulana Sher Muhammed Saheb is searching for you from yesterday.'
I only knew him (Moulana Sher Muhammed Saheb) as a Khalifa of Hazrat Aqdas Thanwi (may ALLAH illuminate his resting abode) and he only knew me as the son of Hazrat Moulana Yahya Saheb.
We met in the Haram. He said, 'Your group has become well known in this area as a poor, destitute group of travelers from India who are stranded here. Our travel group comprises of wealthy people. That is why I searched for you because our Companions have five hundred guineas and to carry that amount on us is risky. Will you kindly carry it for us?' Nobody will search your group because you have already become well known as poor and stranded travellers.'
I told him, 'They stab holes in pillows too. It will be very difficult to carry so many gold coins on us.'
However, he insisted and upon his persistent plea I agreed.

I said, 'All right. I will carry it with me, on condition that you convert this to a currency and give us permission to use whatever we need from it. When we get to India, we will pay back the entire amount in four months Insha-ALLAH. The second condition is that Hazrat Aqdas should not find out about this agreement at all.'
He left and converted these guineas into seven thousand. I took the amount and went to my travel group and announced that 'if anybody needs any money then come and take a loan from me.'
The people in my travel group expressed surprise and asked, 'Are you joking in Madina too?'
They only believed me after I showed them the money. I extended a loan to my Companions on two conditions. The first being that they do not inform Hazrat and secondly when they return to India they should repay their loan within two months so that I am able to return the full amount to Moulana Sher Muhammed Saheb as per the promise.
Alhamdolillah, when I reached India, I repaid that money in full.
At that time, I did not know anybody in Madina Paak. I was acquainted with Hazrat Moulana Sayed Ahmed Madani. However, his family was expelled from Madina and Hazrat Moulana Husain Ahmed Madani was imprisoned in Malta.'
Hazrat Shaigh stated, 'My Friends! Ask of ALLAH. Ask HIM to your hearts content. HE is the only Giver.'

AN ENQUIRY

Hazrat Shaigh stated, 'Ulema-e-Keraam! I am annoyed with you people. Why don't you reprimand me when I say something? If Hazrat Shah Ismail Shaheed Saheb could reprimand Hazrat Sayed Ahmed Shaheed, then why do you not reprimand me? I am relating my journey to Madina. Is this not a form of boasting?'
Hazrat Moulana Mufti Mahmood-al-Hassan Saheb (Rahmatullahe Alaihi) responded, 'It depends on the Niyyat (intention). If the intention is to express the Blessings of ALLAH (Tahdeeth-e- Ni'mat) then it is permissible.'

THE MEANING OF 'JAMAL-E-HASEER' (An Exhausted Camel)

Hazrat Shaigh stated, 'On that journey, I noticed that the Bedouin continued feeling the testicles of the camel as it walked. I asked him the reason for this. He told me that the camel gets exhausted as it walks and is then not fit for anything.

Thus, a Chapter in Sunan Abu Daud (Vol. 4 Pg. 294) is entitled 'Chapter on the Method of Reinvigorating a Tired Camel.'

I saw a camel on the road, which was just standing idly. Upon enquiry I learnt that this camel is fatigued and is in the final stages of a chronic fever and would die standing. I was told that the symptom of this becomes apparent on the testicles. The testicles swell. This is what the Bedouin was doing by continuously examining the camel's testicles.'

HAZRAT SAHARANPURI'S SALAAH

Hazrat Shaigh stated, 'During that journey our Ramadaan commenced on the ship. Thus it was decided that Hazrat would recite half a Para (Juz) in Taraweeh and I would recite three-quarters. I also felt dizzy on the ship and Hazrat was even dizzier than I was. We were there for about seven to eight days. I do not understand where Hazrat got the strength from, to read the entire Salaah standing, with great ease and concentration. After completing the Salaah he found it very difficult to even sit.'

AN INCIDENT IN HAZRAT RAIPURI'S HAJ OF 1345H

Hazrat Shaigh stated, 'My Hazrat Aqdas Raipuri went on the Haj journey in the year 1345 (after Hijrat). During that time I was in the sacred Hijaz with Hazrat Saharanpuri. Hazrat Aqdas Raipuri (Rahmatullahe Alaihi) stated, 'I have not met you for the past eight months now. I undertook this journey to meet with you.'

Thus, on the 16th Zul Qadah, 1345 (after Hijrat) Hazrat Raipuri returned with me from Madina Munawarrah to Makkah Muazzamah. During that journey too, Hazrat appointed me the Amir of the group saying, ***'AL A-IMMA MIN QURAISH'***

Hazrat's Attendants tied his saddle tightly in order to ease his journey. A wealthy man, who was part of the group, continued complaining that his saddle was not tied correctly. After continuous complaints from him, I issued an instruction, as Ameer, that he should use Hazrat's saddle and Hazrat should use his saddle. Hazrat immediately dismounted from his saddle. However, this wealthy person refused to dismount. On this, I said, 'Then in that case Hazrat will walk.'
Hazrat accepted this instruction happily and started walking.
This wealthy man apologised profusely and begged Hazrat to mount the camel.'

AN EXPRESSION OF DISPLEASURE AT THE MATERIAL GIFTS HUJAAJ PRESENT

Hazrat Shaigh stated, 'I do not like the material gifts like Mussallas etc. that the Hujaaj bring to me. These items are manufactured in the land of the Kuffaar and remains closed in boxes and trunks. Often not even the air of Makkah strokes it. I always tell people who are departing for Haj not to bring anything for me and I add that, 'If you love me, then bring me a Haj or an Umrah.'
My friends have on my behalf completed close to a hundred thousand Umrah and thousand Haj. In this Ramadaan alone, I have been informed that twenty to twenty-five Umrah were performed on my behalf. The same applies to the sacrificial animals.'
Hazrat Shaigh stated, 'Make Duaa for those who render favors on you and grant gifts to you. The Hadeeth informs us that, 'Say ***Jazaak-ALLAHoo-Ghairan*** [May ALLAH Reward you abundantly] to those who render favours on you. Who can reward like ALLAH?
Consider this as my final parting instruction and advice, **'Make Duaa for those who render favours on you.'**
Without actually pleading, we have become physical manifestations of pleading.'

Hazrat Shaigh stated, 'I do not like anything else besides dates and Zamzam. Whenever I go to the Holy Hijaz, I do not bring any clothing etc. for my family.
When I went with Moulana Yusuf Saheb, then his lectures in Masjied-un-Nabawi would last up to three to four hours. I also sat in those lectures not out of love and happiness but with the intention to derive benefit.
During that journey, the late Moulana (Rahmatullahe Alaihi) made great progress and attained great heights.
While sitting there he would gather the feathers of the doves of Masjied-un-Nabawi and he brought those as gifts. In the journey after that he brought stones from Hudaibiyah and Mount Uhad. He told his companions to put these in their boxes. They were busy constructing a canal near Mawaja Sharif. He brought some sand from there too. He sent a bag to Haaji Yaqoob (Bombay). When he reached here, he distributed some to his friends too.'
Hazrat Shaigh stated, 'When Hazrat Aqdas Raipuri (Rahmatullahe Alaihi) first flew by plane from Karachi to Delhi, then on meeting me he said, 'When I sat on a plane, my heart desired that you too should travel once by plane. You will not accept going to Pakistan. That is why I thought that I should travel with you to the Holy Hijaz.'
Thus, arrangements for the journey were made. However, due to the news of the outbreak of cholera in India that year, other countries imposed strict quarantine laws. Therefore all flights to the Hijaz were cancelled. Thus, I postponed the trip.
However, Hazrat Aqdas went with his Attendants. When Hazrat returned he said, 'From the time I went till my return I pondered what I should bring for you that will make you happy. After pondering very deeply, I decided to tie the Ihram from Masjied-un-Nabawi and make a Niyyat to perform Umrah for you.'
I said, 'Hazrat! May a thousand Umrah of mine be sacrificed for this.' Thereafter, friends performed many Haj and Umrah for me.

Moulana Alimia's standard practice was, as he himself writes, 'Whenever I make Tawaaf, then I first complete a Tawaaf on your behalf.'
A person came here and told me that he completed eighty Umrah on my behalf.'

THE FORMER INDIAN AMBASSADOR KIDWAI SAHEB'S LETTER
Kidwai Saheb's appointment was to terminate four months before the Haj. He wrote to Hazrat to make Duaa. By the Grace of ALLAH and the blessings of Hazrat's Duaa, he was granted an extension of a year on his contract.
He wrote in his letter, 'It is my desire to stay here for one more year, so that I am able to serve you during the Haj.'
Hazrat Shaigh stated, 'In the year 1386 (after Hijrat), during my Haj journey, my friend Sa'di and others obtained permission for me to make Tawaaf at four o'clock in the morning by car. While I was in the Mataaf, people told me that 'Kidwai Saheb also arrives everyday here at this time.' I did not meet him there.
However, on my return I received his letter. In reply, I wrote, 'I remember your late night Tawaaf.'

THIRD MAJLIS
3rd Ramadaan-ul-Mubarak

HAZRAT RAIPURI'S (Rahmatullahe Alaihi) MUJAAHADAH
Hazrat Shaigh stated, 'In the beginning you will have to endure a little Mujaahadah. An incident about Hazrat Raipuri, is recorded in his Biography.
Hazrat Raipuri once stated, 'It was winter. I had no clothing to wear or spread. Every evening, I sat, from Maghrib till Esha in the place where water was heated and completed my Wazifa (daily Spiritual recitations). When everybody had left after Esha, I closed the Masjied door and wrapped myself in the straw mat of the Masjied. Despite this, the cold wind still hit my head and feet. I rested,

wrapped in this straw mat for a little while, then rose to commence my Thzikr and pass the entire night in the heat of Thzikr. I spent an entire winter in this way. However, after that, no winter passed in which I was not blessed with atleast one new quilt.'
Each year, Hazrat always blessed me with high quality quilts. I gave them to one of my daughters.
Hazrat Shaigh stated, 'Our Hazrat Aqdas Raipuri (may ALLAH illuminate his resting abode) once decided to spend a Chilla (a 40 day period of intensive spiritual seclusion) in Khalyaar. He left quietly and proceeded to Khalyaar. While sitting in Muraqabah (spiritual meditation) he was inspired with '***APNA APNA KARNA AUR APNA APNA BARNA***' (i.e. do your own tasks and bear your own load).
He thought' 'If that is the case, then why should I not do so at home?'
He returned home and was often heard remarking, 'Brother! My domestic chores do not allow me any leisure time.'

MY DEAR UNCLE'S MUJAAHADAH

Hazrat Shaigh stated, 'This occurred in my very early childhood. My dear Uncle (Hazrat Moulana Ilyaas Saheb, the Reviver of the Tableeghi Work) was in the full bloom of youth. He was very enthusiastic about exerting himself in Mujaahadah in the Path of Sulook (the Spiritual Path). There was a water pump in Gangoh behind the Khanqaah-e-Quddusiya. He would sit cross-legged with eyes closed, on a straw mat in deep meditation.
I had just started Persian lessons under him. I would read the Kitaab and if he wished to say something he would gesture with his finger. If the text were not understood then the Kitaab would be closed. I have already explained my father's method of teaching. The pupil's task was to solve the text and the Ustaaz's task was to listen carefully. During those days, my Uncle often told me, 'If you can adopt total silence for six months, I will make you a Wali (Saint).'

'Seal the mouth, eyes and ears,

If you still do not see the Truth, then consider me mad.'
(Rumi)

Practice on these three and you will see Reality.
During those days, my dear Uncle developed a desire to eat barley Roti, in emulation of the Sunnah. I also joined him, in a display of my own enthusiasm. This practice lasted for about six months. When he became afflicted by some illness, a Hakeem put a stop to this practice.'
Hazrat Shaigh stated, 'My dear Uncle once wrote a letter to me. In it he wrote, 'I wanted to write an important letter to you for many days, but I had no money to purchase an envelope.'
Hazrat Shaigh stated, 'When my dear Uncle's days of Peeri (Spiritual Mentorship) commenced in Nizamuddeen, then the late Mamoo Lateef visited him in one Ramadaan. He thought that he would have plenty to eat there (due to my Uncle's status). That day, at Iftaar time, there was nothing to eat. My dear Uncle purchased wild figs and presented these to him. From Maghrib till Esha, my Uncle remained engaged in Nawaafil. After Esha he offered his Taraweeh and went to bed. The poor man, Mamoo Lateef, really felt terrible that 'here by Bhaijee (Brother) there is no mention of food or drink.' At Sehri time too, he was served two or four wild figs only. The next morning, Mamoo Lateef Saheb decided to rather go to Delhi. My dear Uncle stopped him and pleaded that he stay a little longer.
A pot of Pulau came from somewhere that evening. He called Mamoo Lateef and fed him.
Mujaahadah are of two types: one is involuntary and the other is voluntary. The second type is far more important and beneficial.'

HAZRAT MOULANA MUHAMMED YUSUF SAHEB'S MUJAAHADAH

Hazrat Shaigh stated, 'During the lifetime of my dear Uncle, Molvi Yusuf (Rahmatullahe Alaihi) also made great Mujaahadah. He

remained engaged and exerted himself. The fruits of those Mujaahadah were clearly seen in his lifetime.
During the lifetime of my dear Uncle, a few friends from Delhi insisted that he bring his son along to a wedding reception. However, Marhoom (Moulana Muhammed Yusuf Saheb) was so immersed and engrossed in studying and seeking Ilm, that he considered this disturbance intolerable.
Sometimes it so happened that I had to visit Delhi during his study times. As soon as I met my dear Marhoom (Moulana Muhammed Yusuf Saheb) he immediately made me promise, saying, 'Please brother, don't request me to accompany you to any place.'
My dear Uncle offered, 'Take Yusuf along with you.'
I immediately declined saying that, 'He made me promise on arrival that I will not request him to accompany me anywhere.'

WHAT IS TAQWA?

A man enquired about Taqwa. In reponse, Hazrat Aqdas narrated a few incidents of his Elders.
Hazrat Shaigh stated, 'Sir Raheem Baksh Saheb, was a member of the Darul Uloom Deoband Board of Trustees. He also served on the Board of Mazaaheer Uloom. He was influential in both places. He often stated, 'The care and caution that was exercised in matters of eating or drinking in these Madrassahs of yours, no longer exists. You eat and feed whatever comes your way.'
The effect of the Taqwa of Hazrat Moulana Muzaffar Husain Saheb Khandhalwi remained embossed for a long time in our family. Piety and Taqwa were his special jewels. It was a well-known fact that his stomach did not digest any doubtful substance or morsel. He was a pupil of Hazrat Shah Ishaaq Saheb. During his student days, he only bought Roti (bread) from the restaurants and did not purchase gravy at all. The reason for this was that most restaurants in Delhi added a little sour mango extract to their gravy for flavour.
Upon enquiry, he replied, 'Mangoes are bought and sold in Delhi before the trees have blossomed and this is not permissible.'

One day, Moulana Nawaab Qutbuddin Saheb, the Author of Mazaaheer-e-Haq invited some senior Ulema like Moulana Shah Ishaaq Saheb, Moulana Yaqoob Saheb and Moulana Muzaffar Husain Saheb. All these esteemed scholars accepted his invitation. However, Moulana Muzaffar Husain Saheb declined the invitation. Nawaab Qutbuddin Khan Saheb was offended by this refusal. He complained about this to Shah Ishaaq Saheb saying, 'I invited Molvi Husain Saheb too, but he declined my invitation.'

Shah Saheb reprimanded Molvi Muzzaffar Husain Saheb saying, 'Ar-re Husain! Are you suffering from indigestion of Taqwa? Are you of the opinion that Nawaab Qutbuddin Saheb's food is Haraam?'

He replied, 'Not at all. I do not even entertain such a thought of Nawaab Saheb.'

Shah Saheb asked, 'So why have you declined his invitation?'

He replied, 'He is in debt. Whatever he will spend is more than his basic needs. So why does he not utilise the excess money to pay off his debts. In such circumstances, his food is not beyond Karaahat (Makrooh).'

Hazrat Shaigh stated, 'I received a letter from Molvi Zubair in Karachi. He wrote, 'I heard Moulana Yusuf Saheb (Rahmatullahe Alaihi) saying that, "When the food is doubtful, then how can Duaa be accepted?"

We are employed in the Madrassah. The Madrassah receives donations, which comes from generally doubtful sources. Therefore I intend leaving this employment.'

I dictated a reply counselling him, 'Do not ever do this. Where in this world is business Paak (pure) today?'

Moulana Muzaffar Husain Saheb one day visited Molvi Nurul Hassan Saheb. He gave his son Molvi Muhammed Ibrahim some money and told him, 'You personally go and buy whatever ingredients will be required for his food, so that no mistakes are made.'

The food was prepared. Firni (a dessert) was also served. As soon as Moulana tasted the Firni he spewed. Molvi Nurul Hassan Saheb was greatly disturbed by this.
On investigation it was learnt that the milk which Molvi Muhammed Ibrahim Saheb bought spilled out on the way. A confectioner then gave him some milk as alms.'
Hazrat Shaigh stated, 'Bee Ummatur Rahman, a daughter of Moulana Muzaffar Husain Saheb, who was affectionately known in our family as Ammeebi, was a lady with the inner qualities of Rabia Basria. Her whole day was spent on the Musallah. She had two sons, Molvi Shamsul Hassan Saheb and Rauf ul Hassan Saheb, the father of Molvi Ihtishaam Saheb. Mamoo (Uncle) Rauf-ul-Hassan pledged his Bai-et to Hazrat Aqdas Raipuri and Mamoo Shamsul Hassan Saheb pledged his Bai-et to my Hazrat.
Mamoo Shamsul Hassan was an income tax and excise officer. He fought and argued with his senior officers, but never accepted bribes. One day a senior officer told him, 'I wish to give you a raise in your salary.'
I think he wanted to increase it from two hundred to four hundred Rupees.
He replied, 'My present salary is more than enough because not a single member of my family uses one cent from my salary. My own wife too does not eat or use the salary I earn.'
His Uncle would leave early for Muzaffar Nagar to meet him and return by the evening. He would tell him, 'It is not suitable for me to stay anywhere else besides your place, but I am unable to eat food at your house.'
Molvi Rauf-ul-Hassan Saheb was a lawyer, but not one member of the family used one cent from his income. Presently we Molvis have made everything Jaaiz (permissible).
Molvi Rauf-ul Hassan was a proficient Hafiz of the Quran too. He was in Kandhla once. Ammeebi told him, 'The Crescent was sighted. So what is the point in you staying? Rather recite the Quran.'

He recited the entire Quran in one Rakaat after Taraweeh in Nafil. In the second Rakaat he read Qul A-oothzu be Rabbeen Naas and completed the Salaah.
He lifted his shoes, put them on to leave and said, 'This was not possible for me. It was only out of consideration for you, that I managed to recite like this.'
Hazrat Shaigh stated, 'My Friends! Abstain from unlawful income.'
'Though I could not but you abstain.'
I have heard that one, who spends his Ramadaan correctly, will spend his whole year correctly too.'

THE STORY OF THE VILLAGE PREACHER
Hazrat Shaigh stated, 'One of my sincere friends, Goolam Nabi hailed from a village. ALLAH Ta-aala Shaa-na-hoo blessed him with an elevated status. He was initially connected to Hazrat Thanwi (Rahmatullahe Alaihi). All laws cease when a relationship is based on sincerity. After Hazrat Thanwi's death, he established Spiritual contact with me.
He possessed two wonderful qualities. One was that he vigorously and perpetually inquired about Masaail. The late Qari Saeed (the grand Mufti of Mazaaheer Uloom) paid a lot of attention to him. Whenever he arrived, Qari Saheb would spend time with him, answering all his questions. He was a Muballigh. Throughout the week he would go around from place to place, preaching Islam. He converted many people to Islam and built many Masaajid. If anyone enquired about a Mas-a-lah from him, then he would write the query down and deliver a reply after a week.
He often said, 'All illnesses stem from gravy.'
During his travels he carried three or four Roti wrapped in a cloth and ate these only. Whenever he joined me for a meal, then too he only ate Roti on my Dastarghaan.
The second wonderful quality he had was that he would criticise me too. When a sincere person criticises you, then no offence is taken. He often said that 'If only the number of Elders who eat Paan

(beetle leaves) save that money and use it for Deeni work, then how much more beneficial would that not be.' He reminded us that Hazrat Thanwi and Hazrat Saharanpuri did not eat Paan.
In my early days, there were not many people in my Majlis. The Jum-ah Majlis would take place in my house. I initially arrived at about nine o' clock, but now due to circumstances, the Majlis commences at eleven o' clock.
One day, he arrived for the Jum-ah Majlis and said, 'Hazratjee! The Villagers who come here all make Salaam. But the Molvis who come here join the gathering quietly, without making Salaam.'
After he brought this to my attention, I observed that it was so.
His death took place in a very strange way. He came to me and said, 'I intend going for Haj. I do not have much money, but I am on my way to Delhi for Tableegh. If I find a companion for the journey there, then I will proceed for Haj, If not, then I will continue going around preaching. But please don't reveal this to anyone.'
People continued asking me about him and I would say that he has gone out on a Tableeghi Mission. I then received a letter from him in Bombay that he had departed for Haj. After completing with his Haj he returned. On his return, he fell severely ill. People in Bombay checked his goods and established that he had spiritual relations with me. They purchased a ticket for him and helped him onto the train. He arrived in Saharanpur and from here, returned to his village.
In his feverish state, he desired to eat everything. People asked, 'Before this he refused to eat. Now what has happened to him?'
I would reply, 'Whatever was written in his Taqdeer, he will eat and depart.'

A SAINTS MUJAAHADAH
Hazrat Shaigh stated, 'A Saint was asked, 'How much do you spend daily?'
He replied, 'I spend three dirhams annually. I buy syrup for one dirham, parched rice for one dirham and ghee (clarified butter) for

one dirham. From this I make three hundred and sixty laddus (a type of sweet meat rolled into a round ball). I eat one laddu everyday at Iftaar.'
It is obvious that on the days when he did not fast, he contented himself with one laddu only.'

SUFI ABDUR RABB'S STORY

I spend about thirty to forty Rupees daily on Paan (betel leaves) alone.
Hazrat Shaigh stated, 'Sufi Abdur Rabb Saheb was a Khalifa of Hazrat Aqdas Thanwi.
A long time ago, a Jamaat came from Lucknow. Moulana Alimia, Moulana Manzoor Saheb Naomani and Sufi Saheb were also part of this Jamaat. Molvi Alimia and Molvi Manzoor Saheb taught the Jamaat the Usool (rules) and told them, 'You people will sleep in the Tableeghi Markaz Masjied.'
They warned the Jamaat 'not to accept an invitation from Shaigh. If he insists, then agree to eat only one meal with him. However, the two of us have such a close relationship with him that we will eat all our meals at his house only.'
The morning train from Lucknow arrives late and at an inconvenient time. This particular train arrived late, at about 1.30. Sufi Saheb got left behind somewhere.
He also accompanied both these esteemed Scholars to my house.
Hazrat Munshi Rahmat Ali Saheb, a Khalifa of Hazrat Raipuri often said 'A Molvi's brain only functions when the Dastarghaan is somebody else's and the arrangement is his.'
This is my condition too. My brain really functions well at lunchtime.
These gentlemen ate lunch with me. Sufi Saheb then told the other two, 'Whatever you may say, I am going to have my meals here.'
The Jamaat remained there for fifteen days. When he was leaving he made a lot of Duaa for me.

He was a Poet too. He even composed a few verses about me. He enquired from me about three matters. I have forgotten one. However, I do remember the other two.
One of them was, 'The Tableeghi people say, 'Leave everything and go out in Tableegh' and the Ulema say, 'You have obligations too. So fulfil your obligations.' I find you to be a balanced person that is why I am requesting a reply.'
I replied, 'If one has made arrangements for the food and other needs of one's wife and children then one most certainly should go out for Tableegh and don't listen at all to the Molvis if they tell you anything to the contrary. However, when you go out for Jamaat, then make sure that all arrangements in this regard are complete and that you have provided fully for their needs.
At the exact time of departure, speak to your wife in private. Tell her that the fear of the journey is overwhelming you. Tell her that your heart does not desire to leave her. Tell her that, 'I will miss you terribly and longing for you will upset me. My heart will not be in anything; I will miss you so much. However, this is such a great necessity that I have no other alternative but to go. I will try to return as quickly as possible.'
With these words, embrace her tightly and leave.
Do write to her during the journey from various localities, expressing your love for her and how much you are missing her.
When you return, go home immediately to meet her first and tell her, 'I longed for you throughout the journey. My heart was not in anything. I have left everything and saying 'ALLAH, ALLAH' I have come back home to you.'
If you do not have any obligations to a wife or children, then practice on what the Tableegh people are saying.'
When he returned to his hometown (Anow), I received a letter from both him and his wife. He wrote, 'When I returned home, I did exactly as you said. In our family we do not use the word 'Too' (informal Urdu second-person pronoun meaning You and used when addressing juniors) to address our wives, but we use the word

'Aap' (formal Urdu second-person pronoun meaning 'You' and used to indicate respect). However, I used the word 'Too' with this intention that there are blessings in the words I heard from Hazrat. I thought that I would not use any other words but rather use the exact words I heard directly from Hazrat. My wife found this method of addressing her very strange and asked me, 'Who taught you this lesson?'
When I mentioned your honoured name, she also decided to write a letter of thanks to you.'
The second matter that he enquired about from me was, 'I am absolutely convinced that the Unseen Hand assists you. I made an assumption of the income you may be receiving from your shop (Islamic bookshop Trs) and also inquired about the amount of money orders you receive. However, the sum total of your income does not tally with the amount you spend on feeding people on your Dastarghaan.'
I replied, 'It is indeed the Unseen Hand. My method is that I never buy cash, only credit and I never ask the price. Whatever I require, I just order. When the shopkeeper demands his money, then I pay immediately. This is my practice.'
You can get big credit. Take it only if you are sure that you will be able to pay back.'

ALLAH TA-AALA FEEDS THROUGH THE BLESSINGS OF GUESTS

At this point, this worthless Compiler recalls an Incident, which I herewith record. One day a wealthy man from Lucknow arrived in Saharanpur. Hazrat Moulana Alimia informed Hazrat beforehand of his arrival. Hazrat Moulana Alimia was also present in Saharanpur at the time. There were other distinguished Guests too.
At lunchtime, when this wealthy man saw the various types of dishes served, he asked Hazrat a tactless question during the meal. He asked, 'Molvis don't eat and cook dishes like this. Is this what is

served everyday here or have you prepared this only for today? How do you earn a living?'
With tears in his eyes, Hazrat replied, 'ALLAH Ta-aala feeds me, through the blessings of my Guests.'
I have observed that ALLAH Ta-aala Shaa-na-hu makes an arrangement for Hazrat, in accordance with the status of his guests.
This wealthy man then said, 'Hazrat, if you come to Lucknow, then we will not be able to reciprocate and prepare dishes of this quality.'
Hazrat Aqdas replied, 'Rest assured, I have no intentions of coming to Lucknow.'

FOURTH MAJLIS

4th Ramadaan-ul-Mubarak

HE WHO EMULATES THE EARLY LIVES OF THE ELDERS IS SUCCESSFUL AND HE WHO EMULATES THE FINAL STAGES OF THEIR LIVES IS UNSUCCESSFUL

Today a Jamaat of four people arrived from Turkey. An American Jamaat also arrived. A person translated in Turkish and another in English.

Hazrat stated, 'Our Hazrat Aqdas Raipuri often said, 'When I had teeth, then I did not even have a Chana pea to chew on, but when I got Chana then I had no teeth to chew with.'
This means that when I was able to eat, then I suffered poverty and hardship, but when the doors of fortune and ease opened then my health and stomach could not hold.'
Hazrat stated, 'Our Elders say, "Whoever views and emulates the final stages of our lives will be unsuccessful and whoever studies and emulates our early lives will be successful."
This is because their early lives are spent in sacrifice, austerity and perseverance while for most, in the final stages of their lives, the doors of fortune and ease opens up.
Whoever views these 'Futoohaat' (fortune and ease) and makes these his standard and aspiration, will unfortunately be unsuccessful.'

Hazrat repeated the above sentence a number of times and then stated, 'Me're Pyaaro! (My Beloved Children!) Bear this in mind and observe this in the lives of all the Saints.
Our Aa'la Hazrat Haaji Imdadullah Saheb Muhajir Makki, was blessed with abundant fortune at the end of his life. However, he had to contend with severe poverty in the early stages of his life, to the extent that he once pleaded with a close friend to grant him a loan of (a mere) two Paisa (about 0.2 cents) but his request was turned down.
Hazrat was hurt by this refusal and regretted asking for the loan. He thought to himself, 'Why did I not ask from HIM who granted him this wealth.'
At night he saw a dream in which he was told that 'the period of trials and tribulations are now over.' Thereafter, the doors of fortune and abundance opened.
I have already narrated Hazrat Raipuri's one particular Mujaahadah and endurance. Hazrat Raipuri stated, 'When my Hazrat Aqdas (the Senior Hazrat Raipuri) finished attending to his guests and would leave to retire, then after completing all his daily rituals, he would go to Mueez-zuddin, the Supervisor of the kitchen and eat whatever was left over. The kitchen was situated at the far end. These days, it is difficult for our Attendants too, to eat leftovers.
Hazrat Shaigh stated

'Henna leaves bring color only after they are grounded on a stone.'

Look, when the leaves of Henna are grounded, then it leaves a hue and color but if you apply henna leaves without grinding them then they leave no color.
Hazrat Madani said, 'I was making Thzikr in the Masjied-e-Ijaabat.' I so much desired to smash my head against its walls.'
Me-re Pyaaro! (My Beloved Children!) It is only through Mujaahadah (struggle and sacrifice) that a person becomes (attains) something.

'We want ALLAH and we desire the Duniyaa too?

This is pure fiction, an impossibility and insanity.'

Methods and rules govern all tasks. For a doctor to be successful in his quest, he has to learn the laws and ways of medicine. Only when he practices on this, will he be successful.
Similarly, the rules concerning moderate eating, moderate speaking and moderate sleeping, that you people hear during the reading of Imdadus Sulook are essential on the path of Sulook (the Spiritual Path). It is essential for you to practice on these.'

THE STORY OF SHAH ABDUR RAHEEM SAHEB, POPULARLY KNOWN AS MIA SAHEB

Hazrat Shaigh stated, 'Hazrat Shah Abdur Raheem Saheb Saharanpuri (may ALLAH illuminate his resting abode) was our Senior Hazrat Raipuri's first Peer. He lies buried in Saharanpur. Molvi Roshan Ali Saheb was his Attendant. Molvi Faraaghat Ali Saheb was Molvi Roshan Ali Saheb's son. I met him. He enjoyed a very close relationship with Hazrat Shah Saheb. Hazrat Shah Saheb addressed him as 'Mera Chaand' (my Moon).
One night, they saw a small light moving in the air.
Hazrat said, 'My Moon! If you so wish, I can bring it down.' He then issued an instruction and the light came down. They found a puppet in it with needles pierced through it.
Hazrat asked, 'Who are you?'
It replied, 'I am Jaadu.' (Sorcery).
Hazrat asked, 'Will you obey me or will you listen to the Jaadukar (Sorcerer)?'
It replied, 'I will obey you.'
Hazrat stated, 'I suggest that you return from where you came.'
It returned and I later heard that the Sorcerer died.
Hazrat stated, 'This vile person destroyed many people's lives.'

THE ROAD TO ATTAIN NEARNESS WITH ALLAH IS VERY EASY

Hazrat stated, 'The Hadeeth states:

'There are many with unkempt hair and dust-laden clothes who are driven away from the doors of people, yet if they take an oath in ALLAH's Name, then ALLAH preserves their honour.'(i.e. fulfils their oath.)

A person can attain this stage with intensive spiritual exercises and Mujaahadah (suffering and sacrifice).

Another Hadeeth states:

'LAA YAZAALOO ABDEE YATAQARRABOO ILAYYA BIN NAWAAFIL.'

(A Person continues attaining nearness to ME (ALLAH) through Nawaafil, until I make him my Beloved...)

The essence of the text ahead in this Hadeeth is that whatever actions transpire from his limbs, only happen in accordance with the Pleasure of ALLAH.'

He then stated, 'The Road to ALLAH Ta-aala is very easy. I have experience of this and I have observed this in others.

> ***'ALLAH knows. The road to ALLAH lies in only two steps. One step on your Nafs and the second step is at the door of HIS Friend.'***

He stated, 'Brother! Look, whatever you do, do it in accordance with the Pleasure of ALLAH. Don't do it in accordance with your preferences and desires.

Do something and practice on this during Ramadaan-ul-Mubarak. None of our Elders said that you should not work or you should not conduct businesses.'

ALLAH TA-AALA'S PLEASURE AND THE BLESSINGS OF SINCERITY

Hazrat Shaigh stated, 'I heard a story from my Father in my childhood. I heard this story many a times. I also narrated this story

many times during the lessons on Hadeeth and in gatherings with my friends.
This story is based in Karnaal, which is in the district of Panipat. The river Jumna flows between these two Centres. I do not know whether that is still the case.
In the dry season, people can cross the Jumna river holding their shoes in their hands. Where the water level is high, ferries are used to cross the river. The ferryman charges two or four Paisa to ferry people across the river. However, when the Jumna is in full flow, then it is impossible to cross over.
A Resident of Panipat had to appear in Court in Karnaal on a murder charge. The river was in full flow on that day. He pleaded with a number of ferrymen to ferry him across the river. All the ferrymen replied 'We will drown along with you.'
The poor man frantically paced the riverbank crying in despair. A person who came across him in this desperate state advised him that, 'if you do not mention my name, then I could perhaps help you'.
He directed him to a hut situated in a particular place close to the riverbank. 'A man who looks like a Majzoob lives there. Go and plead with him. Beg him to help you. Place your head on his lap and beg him in whatever way you can. Don't walk away with a 'no.' Don't turn away, no matter how much he abuses you. Even if he assaults you, don't turn away. Continue pleading with him.
The man followed this advice and pleaded with the person dwelling in the hut. The Saint, as was his habit, rebuked him firmly asking, 'Do you think I am a god? What can I do?'
However, this man started sobbing loudly and pleaded with him, crying incessantly. (Crying is a great quality. May ALLAH grant me this blessing too.)
This Saint said, 'Go to the Jumna and tell the river that the man who never ate anything his whole life through, nor was he ever intimate with his wife, sent me and said that you should make way for me.'

This man went to the Jumna and announced as he was instructed. The Jumna opened up and made way for him. He crossed over to complete his task.
This is not at all impossible. The Mu'jazaat of the former Ambiyaa are the Karaamaat of this Ummah. Further, the chronicles are replete with incidents where the Sahaabah walked on water.
At the instructions of Hazrat Thanwi, a special Kitaab entitled Karaamaat-e-Sahaabah (Miracles of the Sahaabah) was compiled. In this Kitaab, details of a Jihad waged under the command of A'laa Hadhrami (Radhi-ALLAHoo Anho) against the Chosroe is detailed. It is chronicled that this group of Sahaabah waded over the water of an overflowing river on horseback and not even the hooves of their horses got moist. The Commander of Chosroe's army saw this and immediately boarded a boat and fled from the battlefield saying, 'We cannot fight them.'
This incident was also discussed briefly by Ibn Abdul Barr Maaliki and Tajuddin Sabki.
This Saint's wife and children also lived with him in that hut.
The wives of pious people are generally persistent adversaries. These poor Saints tread carefully making sure that they do not violate anyone's rights while their wives abuse this concern and sit on their heads.
This particular Saint's wife started wailing loudly and asked, 'You told him that you were never intimate with your wife in your entire life. So where do you suppose I picked up this string of children from?'
He tried in every way to explain that, 'These are my children. I did not deny parentage.'
Try as he might, his wife's wailing got louder. She wailed that, 'You have blackened my face. He will go and tell the whole world that the Peer Saheb never approached his wife. People will wonder where this string of children came from.'
The poor Peer Saheb tried to calm her down but all to no avail. The more he tried to explain, the louder she started wailing.

After a while, the Peer Saheb said, 'I ate very well throughout my life and I thank ALLAH for that. I was also intimate with you many, many times and you know that. However, as a child I heard a lecture by a Moulana, in which he said, 'Anything that you do for ALLAH's Pleasure is not considered Duniyaa (worldly) but is Deeni (religious) and becomes an Ibaadat and a means of Thawaab.'

From that moment, whatever I ate, I ate with the intention of deriving strength to worship ALLAH or with the intention of pleasing the person who offers the food to me as a gift or to please the one who prepared the dish or to please one who invited me to meals. Similarly after our marriage, I approached you many times and whenever I was intimate with you, my intention was to fulfil your rights, because ALLAH has ordained the rights of a wife.'

I heard this anecdote from my Father and I heard this many times from him. I heard it in the way I narrated it.

However, Moulana al-Haaj Abul Hassan Alimia Saheb (Daame Majdahoom), on page 356 of his compilation on the Malfoozaat of Hazrat al-Haaj Shah Muhammed Yaqoob Mujadidi Naqshbandi Bhopali records a different version of this story. I will narrate that version too.

Hazrat Saheb (May ALLAH illuminate his Qabr) stated, 'A great Saint lived on the banks of a river and another lived on the other side of the bank. The one Saint, who was married and had children, told his wife to take a tray of food to the Buzrook who lived on the other side of the bank and present the food to him. His wife pointed out that, 'The river is in full flood. How will I cross the river?'

He told her, 'When you place your foot in the river, then take my name and say, 'If there exists between me and my husband the type of relationship that normally exists between husband and wife, then drown me, otherwise allow me to cross.'

She did that. The river split open for her and she waded in knee-deep water to the other side. She presented the tray of food to the other Buzrook and waited for him to complete his meal. He ate all the food on his own.

When it was time to return the wife was concerned that, 'I knew the secret formula of coming across. What am I going to say to go back?'
That Buzrook sensed her distress and asked her about it. She said, 'How am I going to cross the river?'
He asked, 'How did you cross the river the first time.'
She replied, 'My husband advised me to say this' and narrated whatever the husband instructed her to say.
The Saint said, 'When you return then place your foot in the river and take my name and say, 'If he ever ate one morsel of food, then drown me, otherwise let me pass.'
She did that and crossed the river.
When she got home to her husband, she asked 'Why did you say something that is contrary to reality whereas you are a father. That Buzrook too ate a full tray of food in my presence yet denies ever having eaten one morsel of food.'
Her husband replied, 'Whatever I do is in accordance with the Command of ALLAH. I do not do anything out of lust and desire and whatever he does is in accordance with the Command of ALLAH. His Nafs (lower bestial-self) has no share in it.
The rituals, customs, habits and traditions of worldly people are mere indulgence to satiate the desires of the lower bestial-self. They
do not have their sight on the Command of ALLAH. Thus, the two of us never indulge in that which the world considers to be nuptial relationships or eating a belly full.'
It does not necessarily imply that this incident is the same as the first one. There may have been many similar incidents.
From the accounts of the Sahaabah, we have many well-documented incidents of them walking on water or flying in the air astride horses.'

EVERY GOOD DEED IS SADQAH

Hazrat Shaigh stated, 'It is the holy saying of Rasoolullah (SalALLAHoo Alaihi Wasallam) that, 'human beings have three

hundred and sixty joints in their body. If a person rises in the morning healthy and able bodied then it is Waajib on him to give a Sadqah (in thanks) for the health and ability of each joint.'
A little ahead in the text of the same Hadeeth it is mentioned that 'when a person is intimate with his wife then that is also Sadqah.'
In the same Narration we read that the Sahaabah asked 'Oh Rasoolullah (SalALLAHoo Alaihi Wasallam)! A man satisfies his passion with his wife. Is that Sadqah too?'
May ALLAH grant the Sahaabah-e-Keraam an elevated status befitting their noble position. They posed many questions to Rasoolullah (SalALLAHoo Alaihi Wasallam) and left a great treasure behind for the Ummah.
In reply to this question from the Sahaabah, Rasoolullah (SalALLAHoo Alaihi Wasallam) asked, 'If that fluid is wasted in the wrong place (i.e. used to indulge in a Haraam and illicit relationship) then will that not be a sin?'
The Sahaabah replied, 'Indeed it will be so.'
Rasoolullah (SalALLAHoo Alaihi Wasallam) stated, 'if the man's intention is to protect himself from indulging in Haraam then why should he not be rewarded?'
(Mishkaat Shareef /Chapter Salaat-ut-Dhuha)

WHAT IS TASAWWUF?
AN INCIDENT IN THE LIFE OF RA-EESUL AHRAAR MOULANA HABEEBUR RAHMAAN SAHEB LUDYAANWI

Hazrat Shaigh stated' 'There are many people still alive who met Ra-eesul Ahraar (Leader of the Liberals) Moulana Habeebur Rahmaan Saheb and there are many more who have heard about him. Towards the end of his life, the late Moulana developed a great love for me. Our relationship got so strong that Hazrat many times expressed his desire to rather stay with me in Saharanpur instead of staying in Delhi. In fact, he insisted but I did not relent to his request, on the basis that he was an esteemed and high-ranking celebrity while I was but a worthless soul.

However, in the early days our relationship was acrimonious. In those days he never came to Mazaaheer Uloom. I, however, had to go to Deoband occasionally on errands for Hazrat to the Kutub Khana (library) to search for a Kitaab or to seek counsel and Mashwera from the esteemed Principal of that Institution.
Ra-eesul Ahraar Saheb was fully aware of who I was and also knew that I was the son of so and so and that I was a Mudarris in the Madrassah. I only knew this much about him that he was a Student from Ludhiana who had no interest in studying or teaching and that he was more interested in student politics and leadership.
Since the only work he did was to roam around, therefore I always came across him two or three times whenever I went to Deoband. Whenever he passed me, he would express his disgust at me loudly. He knew that I kept aloof from politics. He also knew that I was totally opposed to reading newspapers. In those days there was no question of reading newspapers in Deoband and Saharanpur. No student or Mudarris in Saharanpur was even exposed to the curse of gleaning news from newspapers.
Two or four newspapers were sometimes strewn on Hazrat's bed after Asar. Guests from outside occasionally glanced through these. In Deoband, Moulana I'zaaz Ali Saheb and his Associates were strictly opposed to reading newspapers. However, Moulana Shabeer Ahmed Uthmani (Rahmatullahe Alaihi) and some other Mudarriseen occasionally glanced through newspapers.
Whenever the late Ra-eesul Ahraar saw me, he would proclaim loudly that 'this type of human being is a burden on earth. Why does he rather not die? For a man like this, the bowels of the earth is better than its surface' and other such insults and taunts.
This worthless Servant could not summon the courage to retaliate or shout back at him. A few students would come to my rescue and send a message to him that, 'It is Haraam for you to eat the roti of this Madrassah. Madrassah donations are not solicited to promote political leadership. Any person who has no link with studying or teaching and does not attend classes nor conducts any research

must know that it is Haraam for him to eat the Madrassah food. It is not permissible for such people to use the Madrassah boarding facility. It is a sin for them to utilise any facility in the Madrassah...'
When these messages reached the Marhoom, he became more incensed. This continued for a few years.
However, ALLAH Jalla-Shaanahoo guided him. In the final stages of the life of Faghrul-Awliyaa Hazrat al-Haaj Shah Abdur Raheem Saheb Raipuri (may ALLAH illuminate his resting abode) he pledged the Bai-et to him at the hands of Hazrat al-Haaj Shah Abdul Qaadeer Saheb (may ALLAH illuminate his resting abode).
It was the general practice in those days that anyone who sought to pledge the Bai-et to Aala Hazrat, then Hazrat, due to weakness and illness could not himself repeat the words of Bai-et, but Hazrat Moulana Shah Abdul Qaadeer Saheb would announce the words of Bai-et. To place one's hand in the hand of our illustrious Elders, never goes without an effect.
Thus this relationship did not go without bringing any colour. In the end, Ra-eesul Ahraar's relationship with Moulana Abdul Qaadeer Saheb was one of pure love and due to Hazrat, this love was extended to this dark Soul too.
However, the Marhoom spent the initial few years (after the Bai-et) engaged in political activities. Calcutta, Bombay and Peshawar were his thoroughfares. Saharanpur is the junction for all these places. Thus, whenever he passed through Saharanpur he always went to Raipur to spend a day or a night.
There are thousands of people alive today who witnessed the exceptionally deep love that permeated Hazrat Aqdas Shah Abdul Qadeer Saheb's relationship with this dark soul.
By way of an explanation, I will narrate an incident to you.
My sincere Friend, Sufi Iqbal of Pakistan, who now lives in Madina was employed at the time in Pakistan. Whenever Hazrat Raipuri visited Pakistan, Sufi Iqbal would write a letter to me. In the letter he would insist in strong terms that, in reply, I should ask him to convey my Salaam to Hazrat Raipuri. He added, 'because if in the after

Asar Majlis, I say that, 'I received Shaigh's letter and he conveyed Salaam to you' then I am instantly called closer to the bed and he immediately starts asking and inquiring about your condition and then asks me about my own condition too. Due to this, I get the opportunity of sitting close to the bed till Maghrib.'

Due to this intense relationship, whenever anybody went to Raipur, Hazrat's first question was 'Did you meet Shaigh on the way or not?'

If the person replied in the affirmative, then he would enquire further, with great happiness and enthusiasm. He also enquired what the person was doing and whether that person was well and what I was doing and whether I was well or whether I had sent any message.

If the person replied that he did not meet me enroute, then Hazrat would not pay too much attention to the man. He would treat that person in accordance with his relationship with that person.

This relationship compelled me to meet many people (Ra-eesul Ahraar being one of them) who, despite me not wanting to meet them or it being repulsive to my nature, yet I was compelled to stand and shake hands with them, so that they can say that they met me and I have conveyed my Salaam.

This relationship compelled many people, amongst them Ra-eesul Ahraar, to meet me, despite them not wanting to meet me or finding it inconvenient or uncomfortable to do so. Despite this, they exerted themselves to meet and shake hands with me so that they could go and say that 'We met him and he has conveyed Salaams.'

I too, despite not being heartily enthusiastic to meet such people and no matter how busy my schedule was and no matter how important work I was engaged in, always called them in and conveyed Salaams to Hazrat through them, lest they go and say that, 'we went to meet him but were not allowed into his company'.

This was the only type of association I had with the late Ra-eesul Ahraar for many years. One day, at 10 o' clock in the morning, while I was heavily engrossed in work in my room upstairs, Molvi Naaseer

Saheb came to tell me that Ra-eesul Ahraar has arrived and that he is on his way to Raipur and only wishes to shake hands.
I said, 'Send him in quickly.'
He climbed up the stairs and just as he stepped on to the platform, he made Salaam, stretched his hand out to shake hands and said, 'I am on my way to Raipur. I only wish to ask you one question. I will return the day after tomorrow in the morning. You can think about the answer till then. I will hear the answer from you on my return.'
He asked, 'What Balaa (imposition) is this Tasawwuf? What is its essence?'
I stretched out my hands to reciprocate his handshake and simultaneously replied 'Tasawwuf is rectification of the intention. There is nothing else in Tasawwuf besides this. Its beginning is, ***'Inna mal A'maalo bin Niyyaat'*** (all actions are judged according to the intentions) and its end is ***'An ta'budALLAH ka-annaka ta raa'*** (that you worship ALLAH as if you are seeing HIM before you). On receiving this answer from me, he stood dumbfounded. He remarked, 'I have been pondering over this question from Delhi and thought that if you answer like this then I will object in this way and if you will reply in this way then I will counter-reply in this way. I did not even think about it in this way.'
I said 'Go The Tanga driver (horse-drawn carriage) has also got other work to do and I am also busy. You can ponder over any objections you may have to my reply, till the day after tomorrow. Do bear in mind that I do not have the time to engage in lengthy discussions during the day. I may only speak to you for 2 to 4 minutes. If you wish to engage me in a lengthy discussion then do so after Maghrib.'
The Marhoom arrived the next day in the evening just before Maghrib. He said, 'It is difficult for me to stay till tomorrow night because I have to attend a certain Jalsa and I have to spend a night with you because I left a day earlier, on the pretext that you are expecting me. Before this, I never had any confidence in you nor love for you.'

I said *'Alaa Haazal Qiyaas'* (*i.e.* make the same deduction; the feeling is mutual.)

The Marhoom said, 'Your reply yesterday had a great effect on me and I have been pondering from yesterday till now but I can find no objection to your answer.'

I said, 'Moulana! Insha-ALLAH, you will not be able to level any objections. ***'Inna mal A'maalo bin Niyyaat'*** (all actions are judged according to the intentions) is the beginning of all Tasawwuf and ***'An ta'budALLAH ka-annaka ta raa'*** (that you worship ALLAH as if you are seeing HIM before you) is the object of Tasawwuf. This is called Nisbat. This is called Meditation. This is called Consciousness.

'Hafiz, if you desire closeness to HIM
then do not be unmindful of HIM.
When you meet the Friend
Then leave the world and everything else.'

I added 'Molvi Saheb! All the Paapar (thin crisp cake made from pulses) is rolled out for this purpose. Thzikr bil Jahr (audible Thzikr) is for this purpose. Mujaahadah and Muraaqabah are also for this purpose. Any person whom ALLAH Ta-aala blesses with this great wealth through HIS Grace and Munificence, has no need for anything else.

With one alchemistic gaze from Rasoolullah (SalALLAHoo Alaihi Wasallam) the Sahaabah-e-Keraam attained all this and had no need for anything else.

After them, the Elders and Physicians of the Ummah prescribed different treatments to cure the myriad Spiritual maladies plaguing the Ummah, just as Physicians of the body prescribe different remedies for the treatment of diseases.

In every age, the Spiritual Physicians prescribed treatments for Spiritual diseases as they deduced from the experience of their learned Predecessors. They then prescribed a special remedy that benefits some very quickly and others after some time.'

I then narrated many stories to the Marhoom. You may study these in the Aap Beti Vol. 2)

FIFTH MAJLIS

5th Ramadaan-ul-Mubarak

A WARNING

Hazrat Shaigh stated, 'Mere Pyaaro! (My Beloved Children!) Spend the month of Ramadaan in exceptional calmness. The day that passes will never return. We have no guarantee of whether we will see the next year or not. You gave up the comforts of your homes. If after this, you still do not attain anything, then it is just pain upon pain. However, I repeatedly tell Molvi Naseeruddin and his companion Shaigh Inaamullah to make a special effort in preparing the best food all the time.'

FEAR BECOMING THE HEAD AND PATRON OF A MADRASSAH

Hazrat Shaigh stated, 'The saying of our Senior Hazrat Raipuri, the Patron of Darul Uloom Deoband and Mazaaheer Uloom (may ALLAH illuminate his resting abode) is very well known. I have personally heard this from him too. He said 'I do not fear anything as much as I fear being appointed the Head of a Madrassah.'

When Hazrat (Saharanpuri) narrated this he said, 'I too have great fear for this. The Patronage of Mazaaheer Uloom was forced on to me. I have received two to two and half thousand (2 000-2 500) letters from various Madrassahs and Makaatib requesting me to be their Patron. I have always declined these requests on the basis of my legitimate excuses.'

Our Senior Hazrat Raipuri often said, 'If anyone is employed and fails in fulfilling a task of the employer or abrogates a trust or causes a loss to him then he will be fired. If one seeks forgiveness from the employer at the time of death too and the employer pardons one, then one still has an opportunity to be forgiven.

However, the money that is obtained in Madrassahs comes mostly from collections from the poor public. We, as Patrons and Heads of the Madrassah, are definitely not the proprietors of that money. We are mere trustees. If we are extravagant in any way in spending and utilising this money, then even if we forgive each other, then too the matter cannot be pardoned because what right do we have to forgive the rights of others? It is a different matter if we turn a blind eye to any violation due to expediency, for the benefit of the Madrassah, then I have great hope from ALLAH that He will pardon us. However, if we show kindness because of our mutual relationship, then we also become a party to the offence.
However, the offender cannot be pardoned because that is Huqooq-ul-Ibaad and the donors from whom the money was collected are so plentiful that it is not possible to go to each one and seek pardon.'

OUR ELDERS DUE CAUTION AND PIETY IN MATTERS OF THE MADRASSAH

Hazrat Aqdas compiled a circular some time ago for circulation amongst the Respected Asaatizaa, Administrators and Employees of Madrassah Mazaaheer Uloom, Saharanpur. In that circular, he narrated a few incidents of the Elders and Predecessors with whom he enjoyed close ties and described the high level of piety and care those eminent Personalities adopted in matters of the Madrassah. He specifically described how they would tremble about being held accountable in the Aakhirah in this connection. That circular was published in the Conclusion of the Aap Beti Vol.1. Due to the relevance of the subject, I will quote a few incidents from there. Hazrat Aqdas too, narrated these Incidents in his Majaalis at various times.

1.

Hazrat Moulana Muhammed Ali Muhaddeeth Saharanpuri (the Compiler of the Notes and Commentary on Bukhari and Tirmizi) went to Calcutta to raise funds for the old building of Mazaaheer

Uloom. Since Hazrat Moulana lived in Calcutta in the past, thus he enjoyed a close relationship with some people there.
On his return from Calcutta, Moulana submitted a detailed account of his travel expenses to the Madrassah Administration. I personally studied that report.
In the report he also noted, 'I went to meet a friend in a certain suburb of Calcutta. Though I raised a lot of funds there, but my Niyyat was to meet my friend, therefore I request that the expenses I incurred while travelling to and from my friend's home be deducted from my salary.'
2.
After spending a year in the Hijaz, Hazrat Aqdas Sayyidi Moulana Khalil Ahmed Saheb (may ALLAH illuminate his resting abode) returned to Mazaaheer Uloom at the end of the year 1344 (after Hijrat). My Father Hazrat Moulana Muhammed Yahya Saheb passed away in the beginning of Zul Qadah.
Hazrat declined to accept a salary from the Madrassah. He wrote, 'Due to my weakness and advanced age, I was unable to fulfil the work and duties of the Madrassah for many years now. However, in my absence Moulana Muhammed Yahya Saheb continued teaching the final year Kitaabs. Now that he has passed away and I am unable to teach fully in the Madrassah, thus I am unable to accept a salary.'
3.
Mazaaheer Uloom staged their annual Jalsa. I never saw any of the Senior Muddariseen or employees eating the food prepared for the Jalsa or having the tea and Paan that was purchased for the guests. I saw them all bringing their own food and eating. However, Hazrat (may ALLAH illuminate his resting abode) joined the special Guests of the Madrassah for a meal. However, food sufficient for about ten to twelve people was cooked and brought from Hazrat's home and placed before the Guests. Hazrat only ate from that food. I did not see him eating from the Madrassah food at all.

Moulana Inaayat Elahi Saheb, the Principal of the Madrassah, stayed in the Madrassah for two nights and a day during that period. During the day, at Zuhr time and at twelve' clock at night he would sit in one corner of his office and eat his cold and simple food that was brought from his home.

4.

During my Father, Hazrat Moulana Muhammed Yahya Saheb's tenure there was no kitchen facility in the Madrassah, nor was there any place where food was sold near the Madrassah. Food was bought from a certain shop near the Jaami Masjied.

In the winters, especially in the evenings, the food was already cold by the time it reached the Madrassah. He would place the gravy dish near the Hamaam (the place where water was heated in the Madrassah) but never inside the Hamaam. The dish was placed outside the Hamaam. The heat from the Hamaam heated the gravy in a short while.

Every month he donated two or three Rupees to the Madrassah to compensate for the benefit he derived from the heat provided by the Madrassah in the Hamaam.

My Father never accepted a salary in the seven years that he served in the Madrassah.

5.

Hazrat Moulana Inaayat Elahi Saheb, was the Principal of the Madrassah (Mazaaheer Uloom) and was also the Mufti. He was entrusted with all the legal work pertaining to the Madrassah. He always had two inkpots in his office. One was for his personal use and the other was for Madrassah work. He also stored a few sheets of paper under his personal inkpot, which he used to pen any note he needed to send to his house. If the need arose to send a note home, he used his personal ink and paper. He never used the Madrassah ink or stationery for his personal notes too.

'Those were my forefathers, present to me any like them,
When you gather our accounts to compare, O' Collector of Biographies!

On seeing those luminous lights, the remembrance of ALLAH is kindled
They are indeed the heirs of the Prophets, they are the shades of Divine Mercy.
These are the people whose sleep is superior to the worship of others.
It is their piety that instills pride in the Mussalmaan.
Their esteemed conduct befits the Heirs of Prophethood
Their task is to protect the traditions of Deen.
They live in this world but have no link to the world.
They wade through the ocean (of temptation) but not a drop moistens their clothing
When they sit in solitude then they enjoy (Divine) Company,
And when they sit in company then they are soft-spoken Scholars.'

I AM OPPOSED TO COMFORT AND LUXURIES IN MADRASSAHS

Hazrat Shaigh stated, 'One of the demands of the striking Students in the strike that took place here was that a 100 Watt bulb be fitted in the courtyard of the Students Residence.

I replied, 'We have no problem in fitting the bulb. But do ask those who are demanding this to reveal what type of bulbs burn in their own homes?' The fact is that a mere paraffin lamp burns in their homes.

I was totally opposed to the installation of electric fans in our Madrassah. Hazrat Naazim Saheb (Moulana Abdul Lateef (Rahmatullahe Alaihi) returned from Rangoon with a contribution for the installation of electric fans in Mazaaheer Uloom.

I stated that 'This will never be installed in my lifetime.'

After a period, the Donors from Rangoon enquired about the installation. I said, 'If they want to stipulate how their money must be utilised then return it to them.'

The fans were eventually installed during the era of Moulana Asadullah Saheb, as the Principal. It is a generally accepted tradition amongst the Madrassah Administrators not to return money that was already accepted.
My opposition to the installation of fans was based on the premise that if Students from the inception get accustomed to luxuries and start desiring comforts then can one reasonably expect them to accept employment in a Masjied or Madrassah for a meagre salary? In fact they will seek big salaries and if they are unable to secure big salaries then they will venture into businesses etc.'

MY OPPOSITION TO ELECTRICITY IN MY HOME

A man, who was an Associate of Hazrat Aqdas Madani and who also had love for me went to Deoband to install electricity in Hazrat's Residence. He then came to me and said, 'I wish to install electricity in your house.'
I declined his offer saying, 'I will not be able to meet the expenses that will be incurred.'
He said, 'The expenses are on me.'
I again declined his offer.
He said, 'I fitted electricity in Hazrat Madani's house.'
I said, 'Hazrat goes to jail a number of times a year. Where can I compete with him?'
However, after my return, despite my vehement objection, Molvi Naseeruddin and Abul Hassan had electricity installed in my home, in my absence.'

SIMPLICITY

Hazrat Shaigh stated, 'The Hadeeth states, ***'WA IYAKA WAT TANA'OOM FA IN-NA IBAADALLAHE LAISA BE MUTANA'EMEEN'*** (Abstain from comforts, because ALLAH's Chosen Servants are not Seekers of comfort.)
Hazrat Aqdas Gangohi (Rahmatullahe Alaihi) went on Haj. He was making Tawaaf of the House of ALLAH.

While Hazrat was making Tawaaf a blind Buzrook was seated on the edge of the Mataaf. Whenever Hazrat passed him he repeatedly chanted in a low tone ***'ILBIS LIBAASAS SAALIHEEN'*** (dress in the clothes of the Pious).

When Hazrat completed his Tawaaf, he approached this elderly Saint. The man held his Kurta before him and repeatedly said, ***'Ghashan! Ghashan!'*** (Coarse! Coarse!)

His wished to indicate to Hazrat that the clothing of the Sulahaa is of coarse material.'

Footnote: The purport was that since ALLAH Ta-aala has made the inner pious, so dress in the apparel of the Pious ones outside too. How long will you hide your inner piety by wearing other clothing. (With thanks to Hazrat Mufti Mahmood Hassan Saheb for the explanation.)

I am not at all stopping you from eating strength-giving foods because through that your brains will become strong too. Bear in mind though that eating foods like Gulaab Jaaman etc will not increase your strength.

But I state that wearing expensive and fine garments is absolutely useless and does not benefit you in any way. Your Nafs (ego) gets inflated.

Remember your death and don't be obsessed with Parez foods (abstinence diets).

SIXTH MAJLIS

6th Ramadaan-ul-Mubarak

DON'T FOLLOW ME IN EVERYTHING

Hazrat Shaigh stated, 'Alhamdolillah! I never had to endure an abstinence diet during any illness. Once, a number of boils broke out all over my body and a lot of matter flowed out from them.

A Hakeem Saheb arrived from Gangoh. He prescribed a decoction that was prepared and boiled for three days. It was very bitter. I drank it but nothing helped. The Hakeems stopped me from eating salt, spices etc.

During that period, Hakeem Ayoob and Molvi Naseeruddin were studying the Maqaamaate Hareeri by me. I taught these Kitaabs to them in the outside room.
My mother had put some money in my pocket to distribute to the poor. I thought, 'Who is poorer than me?'
I gave Molvi Naseer the money and asked him to buy me Kabaabs from the bazaar. The Kabaabs were laden with chilies. I ate the Kabaabs to my heart's content. The excruciating pain and discomfort that I experienced for the next two to two and half-hours made me think of death.
Thereafter I had an urge to relieve myself and needed to run to the toilet. As soon as I relieved myself, all those boils dried up.
When I emerged from the toilet, people asked me how I was feeling. I said, 'I will tell you after two or three days.'
Brothers! You don't have to emulate me in everything I do.'
The Compiler of this Book heard that one day Hazrat Moulana Asadullah Saheb fell very ill. Hazrat Shaigh went to visit him.
While there he heard from someone who was checking Moulana's temperature that Moulana was running a fever of one hundred and two degrees.
Hazrat asked, 'Check my temperature with the thermometer too.'
When Hazrat's temperature was checked, it was learnt that Hazrat Shaigh was running a much higher fever than Moulana and that Hazrat's fever was on the last degree.
Hazrat Naazim Saheb and the other Attendants were shocked because despite running this high fever, his teaching and other daily rituals went uninterrupted.

ROYALTIES ON KITAABS

Hazrat Shaigh stated, 'There are no royalties on my Kitaabs. There is open permission to publish my Kitaabs. The only condition is that special care must be taken, to ensure that no mistakes or omissions are made.'

A person in Calcutta published the Fadhaa-eel Kitaabs. He omitted a line from a certain text. The Kitaab was being read in a Masjied there. A Molvi Saheb objected and said, 'This is not correct.'
His objection was valid. However, an uproar erupted amongst those who had confidence in me. They asked, 'Are you voicing an objection against Hazrat Shaigh?'
I was informed about this. I checked that text and after correcting it, informed them. Then only did the argument cease.
Brothers! Do not follow me in anything until you have confirmed the practice with a Mufti.'

TO EXPRESS AN OPINION IN ANY MAS-ALAH WITHOUT RESEARCH IS A MANIFEST ERROR

Hazrat Shaigh stated, 'In the summers, my Father resided in the Shoemaker's Masjied. The students in those days were dutiful unlike the present-day students who consider themselves erudite Allamahs (Scholars) and consider their attendance in class as an act of generosity and a favour on the Ustaad. There were many foreign students admitted in Mazaaheer Uloom in those days. They served their Ustaads, to the extent that they massaged their feet too. On a hot summer day, my Father was seated having a bath, while his students were drawing water from the well in bucketloads and pouring it over him. A lawyer from the neighbourhood objected that this was wasteful and extravagant.
He asked, 'Where is it permissible to make Ghusal in this way?'
My Father replied, 'It is permissible for me.'
He was stunned. He said, 'Everything is permissible for you Molvis.'
My Father replied, 'The Molvis know the Masaa-il and you do not know. My bathing at this stage is for Tabreed (to cool my body). If bathing is for this purpose then no limitations of pouring water only three times over the body applies.'
Hazrat stated, 'In the 'E'tidaal' it is recorded on the authority of Shaami that a person purchased an animal for Qurbani and then

lost the animal. He thereafter buys a second animal with the intention of Qurbani but finds the first animal later. In this case, if this happens to a poor person, upon whom Qurbani is not Wajib then he is obliged to sacrifice both animals. If however, the man is wealthy then he is only obliged to sacrifice one animal. He may choose any animal he wishes to offer in sacrifice and may sell or do as he pleases with the second animal.'

The Mas-alah is distinctly clear. However, the comprehension of this Mas-alah is dependent on understanding the principle of Jurisprudence governing the ruling. Mere reason and rationality will not be adequate arrows to strike the target.

A second Mas-alah recorded by Allamah Shaami concerns a person who forgot to make Ruku in his Salaah and only recalled this omission after completing the Salaah. If this person offered the Salaah in accordance with the Sunnah as the Pious and Muttaqee offer their Salaah then the Salaah is null and void and must be re-offered. However, if the Salaah was offered contrary to the Sunnah, like the Salaah of those who do not know the rulings of Salaah (as many offer their Salaah these days) then the Salaah will be considered valid.

Can one rationalise using reason or present lengthy arguments and convincing treatises on such Masaa-il without understanding the underlying principle and essence of the Shariah that govern such rulings?'

Hazrat stated, 'My little daughter started the Qaa-idah Baghdadi. She was on the 'An-Bin' lesson. When she reached the letter Hamza, she read it as Hamzin.

Her mother corrected her and said, 'This is An.'

She insisted that, 'Mother! This has to be Hamzin.'

The mother got frustrated and said, 'When your father comes home, then ask him.'

When I arrived home she asked me the same question.

I said, 'My Daughter! At this stage of your life, you are unable to comprehend the reason. So for now read 'An'. When you grow up, you will understand.'
In short, to submit a personal opinion without understanding the principles governing the Masaa-il of Shariạh is manifestly erroneous.'

TO BE PATIENT IN ADVERSITY

Hazrat Shaigh stated, 'My Father passed away on the 25th Ramadaan-ul-Mubarak, during the Night of Qadar. My Mother also passed away the very next year, during the night of the 25th Ramadaan-ul-Mubarak, 1334 (after Hijrat).
I was leading the Taraweeh in Hakeem Ayoob Saheb's Masjied. My Hazrat wanted me to read Taraweeh with him and Hakeem Ishaaq Saheb insisted that I lead the Taraweeh in his Masjied. Thus, I would complete the entire Taraweeh within half an hour and join Hazrat's Taraweeh in the first Rakaat.
Our usual time to eat meals was after Taraweeh. However, on the night my Mother passed away, she insisted that I eat before Taraweeh and insisted on serving the food herself.
After the Taraweeh, Hakeem Saheb insisted that I first go home to enquire about my Mother before I proceed to Hazrat. I immediately suspected that something was wrong. When I reached home, she had already breathed her last.
Any untoward incident that took place in my life had a tremendous effect on my Hazrat. My first wife lost many children. The news of the birth and death in Nizamuddeen of one of my Sons reached Saharanpur. At the time the news came, I was already seated with a pen in my hand, ready to write the Bazlul Majhood.
Hazrat (Saharanpuri) said 'I can't dictate anything at this time.'
Hazrat Imam Bukhari dedicated two specific chapters in his Kitaabul Janaaiz (Book of Funerals). One Chapter is ***'Man Jalasa Indal Museebat Yu'rafo feeheel Huzn.'*** (One who sat grief-stricken in affliction. (Vol. 1 Pg. 173)

The other Chapter is ***'Man lam yoozhar huznahoo indal Museebat'*** (One who showed no sign of sorrow in affliction) (Vol. 1 Pg. 173).
In the first Chapter, he records a Narration that details Rasoolullah's (SalALLAHoo Alaihi Wasallam) reaction after receiving the news of the tragic ambush and martyrdom of the Reciters of the Quran. When this news reached Rasoolullah (SalALLAHoo Alaihi Wasallam) tears welled up in his eyes.*
The other Chapter deals with the exceptional forbearance and Sabr of a female Sahabiya, on the occasion of the passing away of her son.** (Footnote on Pg. 82) Her son passed away at night, but she (after bathing and shrouding the baby) only informed her husband (Abu Talha RadhiALLAHoo Anho) in the morning (so as not to disturb his rest). At the time of this sad loss, the late Molvi Yusuf wrote a sad and sorrowful letter of condolence. I wrote back, reprimanding him not to express sorrow in this way. When my dear Uncle learnt about this, he wrote a letter in which he reprimanded me sternly.
I replied that my Hazrat's practice is based on one Chapter of Bukhari and my practice is based on another Chapter of Bukhari.
He replied reprimanding me further.
Hazrat Aqdas learnt about the passing away of my Mother while he was in I'tikaaf.
He said, 'I am allowed to answer the call of nature.'
He went out to relieve himself, made Wudhu and led the Janaaza Salaah.'

A SUBTLE HINT ON CORRECTING IN SALAAH

Hazrat Shaigh stated, 'About ten to twelve Huffaaz of the Quran stood behind Hazrat listening to the recitation in Taraweeh. One

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Footnote: *1. Hadeeth: Hazrat Anas (RadhiALLAHoo Anho) narrated that 'when the Quraa (Reciters of the Quran) were martyred, Rasoolullah (SalALLAHoo Alaihi Wasallam) recited the Qunut for one month. I never saw Rasoolullah (SalALLAHoo Alaihi Wasallam) so saddened as he was on that day.' (Saheeh Bukhari)

night, after I finished the Taraaweeh in my Masjied, I learnt that the Taraweeh was still in session in Hazrat's Masjied. I joined in the Salaah.
Hazrat was reciting the Aayah ***'Yaa ayoohan Nabee...'*** from Surah Talaaq.
I ventured a correction 'Yaa Ayyohal lathzeena Aamanoo...'
The Huffaaz corrected my error.
After the Salaah Hazrat asked, 'Why did you correct me in that way?'
I replied, 'What crossed my mind at that time was that all the cases ahead were in the plural.'
Hazrat said, 'Can one exercise deductive analogy here too?'

THE MEANING OF A POETIC PHRASE

Hazrat Shaigh stated 'It is best not to criticise the work (and statements) of our Elders without knowledge and investigation and it is most appropriate not to practice (in the event of a lack of understanding).

Footnote: **2. Hadeeth: Hazrat Anas bin Malik (RadhiALLAHoo Anho) narrated that 'one of Abu Talha's sons was very ill and died. Abu Talha was not at home at that time. When his wife found the child had already passed away, she bathed and shrouded him for burial and placed the body in a corner of the house.
When Abu Talha arrived, he asked, 'How is the boy?'
She said, 'The child is still and I hope he is at rest.'
Abu Talha accepted this statement to be the (literal) truth.
Abu Talha spent the night with her and took a bath in the morning
When he was about to leave, she informed him that his son had died.
Abu Talha offered the (morning) Prayer with Rasoolullah (SalALLAHoo Alaihi Wasallam) and informed the Prophet (SalALLAHoo Alaihi Wasallam) of what had happened.
Rasoolullah (SalALLAHoo Alaihi Wasallam) said, 'May ALLAH create blessings in the night you spent.' (i.e. May ALLAH bless you and your wife with good offspring).'
Sufyan added, 'An Ansaar narrated that one of the Ansaar said, 'They (i.e. Abu Talha and his wife) had nine sons and all of them became Hafiz of the Quran (memorised the Quran by heart).'

'Dye your Musallah with wine if the Master so commands. For the Seeker is not aware of the pitfalls and ways of the Path.'

This couplet is true in its place.
Hazrat then submitted a commentary on the couplet.
He said, 'A Molvi Saheb pleaded with Hazrat Shah Abdul Azeez Saheb for an explanation of this couplet. Hazrat (Shah Abdul Azeez Saheb) handed ten Rupees to the man with the instruction that he should proceed to a certain alley and establish a relationship with any beautiful and attractive women he finds there.
He went and started his search. He was directed to a house where he could find such a lady. He went and after handing over the money to the lady she burst out crying. He was amazed. He asked why she was crying.
She replied, 'I have never committed such an immoral act.'
He asked 'What are you doing here then?'
She said, 'After my Nikaah, my family bade me farewell. I was on my way to my husband in the company of my in-laws, when robbers attacked us on the road. They looted everything from the wedding party. I was captured and sold here.'
The Molvi Saheb enquired about her Father's name and her place of residence and learnt that this woman was his wife (who was abducted). Her Nikaah was made to him.'

AMALIYAAT AND TAAWEEZ

Hazrat stated, 'Molvi Yusuf Saheb was my maternal Grandfather. He knew many Taaweez and was an expert in Amaliyaat. I saw his collection. He had an Amal that he used when anyone was afflicted with an illness that Physicians could not cure. The patient would plead and he made the Amal.
After two to two-and-a-half hours, the patient would either recover completely or die. If the patient recovered, their first sentence was, 'I am hungry.'

I witnessed this personally many a times.

He had an Amal to trap a thief. If anyone who was burgled requested him to make this Amal then he always refused saying 'You will eat well but the thief will not be able to eat anything.'

However, if on insistence, he made the Amal then the thief would be struck by dysentery and this would expose the thief. He would enquire where the person lives and then send a message to the thief to return the stolen goods or risk death. He never revealed the name of the thief.

He pleaded with me saying, 'These Taawizaat and Amaliyaat are the result of a lifetime's striving and collection. Read this once to me only and I will give you permission.'

I was a student and had no interest in these matters.

Later in life, at the instruction and permission of my Hazrat, I started writing Taaweez.'

SEVENTH MAJLIS

7th Ramadaan-ul-Mubarak

BAI-ET TO HAZRAT SAHARANPURI AND ENGROSSMENT IN THZIKR

Hazrat Shaigh stated, 'In Shawaal 1333 (after Hijrat) my Hazrat Saharanpuri (Hazrat Moulana Khalil Ahmed Saheb- may ALLAH illuminate his resting abode) was preparing to leave for the Hijaz to reside for an extended period. Many people flocked to pledge Bai-et to him.

Like a little child wanting to imitate what others were doing, the desire to pledge the Bai-et sprang up in me too. I went to Hazrat and told him what I wished to do.

Hazrat said, 'Meet me immediately upon completion of my Nawaafil after Maghrib.'

Moulana Abdullah Gangohi, who was already honoured with Khilafat, also sought to renew his pledge of Bai-et.

When Hazrat completed his Salaah, he called us both close to him and stretched his hands out for us to hold and led us in declaring

the words of Bai-et. Moulana Abdullah Saheb started sobbing and then burst out weeping loudly. Hazrat also felt the effect of this. Hazrat's voice broke with emotion.
My Father (Hazrat Moulana Muhammed Yahya Saheb) and Hazrat Shah Abdur Raheem Raipuri (may ALLAH illuminate their resting abodes) were both seated on the mezzanine floor above. My father moved to the ridge to find out where these sounds were coming from. What did he see? He saw me pledging the Bai-et. He was surprised at this and felt that, 'Without informing or consulting me, he made this major decision?'
Hazrat Raipuri (Rahmatullahe Alaihi) supported my decision and made a lot of Duaa for me.
When it came to printing the 'Bazlul Majhood' then arrangements were first made to print the Kitaab in Meerut. Thereafter it was decided to print it at Moulana Shabeer Ali Saheb's press in Thana Bhawan.
It was my practice in those days to leave for Thana Bhawan on Thursday evenings and return on Saturday mornings. I undertook this journey every week or atleast once every fifteen days. If the press was open on a Sunday then I would extend my stay for one more day.
I did not engage in Thzikr and Shugal after Bai-et. My dear Uncle was my Guardian. He often told me, 'Engage in a little Thzikr and Shugal.'
I would reply,

'Each one was created for a specific purpose.'

'Am I expected to teach Mishkaat Shareef and prepare my lessons too or must I engage in Thzikr and Shugal?'
During those journeys to Thana Bhawan, Hazrat Moulana Zafar Ahmed Saheb Thanwi, who is my Ustaad (I studied Nahwu Meer etc. by him) had just received his Khilafat. He narrated lengthy dreams and great Spiritual revelations to us. We teased him a lot.
One day he wrote the Ijaazat (Khilafat) for me on a piece of paper. I did not accept it and told him, 'I am unworthy of this.'

He said, 'This is what you should say.'
I thought that 'if this is how Khilafat is obtained, then it is very easy.'
However, after Moulana Zafar Ahmed Saheb's note of Ijaazat the thought of engaging in some Thzikr and Shugal entered my heart very strongly. I wrote a small note to Hazrat Saharanpuri saying, 'Hazrat! With your consent, may I take leave from the Madrassah for a few days to engage in Thzikr and Shugal.'
Hazrat replied, 'There is no need to take leave from the Madrassah. Do a little along with your Madrassah duties.'
I did as he said and realised that Thzikr and Ta'leem can be managed and safeguarded simultaneously.
When Hajee Saheb accorded Hazrat Aqdas Gangohi Ijaazat, Hazrat Hajee Saheb said, 'I did what I had to do. It is now your work ahead.'
Hazrat Gangohi stated, 'I died and withered in silence after that.'
A Saalik is one who continues walking. A person should continue trying till the end of life.'

'Oh Brother! These doors are infinite
Do not halt at every door.'

Hazrat Shaigh stated, 'I was not one for Thzikr and Shugal. I did not realise that all the Elders would depart and I would be the only one left for you people.'
Weeping and with great sadness he said, 'I am willing to endure any difficulty, if anyone of you will benefit.'

VALUE YOUR TIME

Hazrat Shaigh stated, 'Time is very valuable. Appreciate the value of the little time you are blessed with in this life. The Hadeeth instructs us that 'The Servant should make provision for himself in his lifetime. And from his life for his death and from his youth for his old age and from his life in this world for his life in the Hereafter.'
(i.e. Prepare for death before his life ends and for his old age before his youth ends and for the Hereafter before his worldly life ends.)

'Your every breath is like the palm of Moosa
This flux and reflux is a string of pearls.'

EIGHTH MAJLIS

8th Ramadaan-ul-Mubarak

HAZRAT MADANI AND HAZRAT RAIPURI'S CHARACTER/ PREPARING A MEAL FOR TWELVE IN ELEVEN MINUTES

While we were having our meals today, a large group of people arrived without prior notification. As a result, we ran out of food. Hazrat's close Attendants had not yet taken their meals. Hazrat was greatly concerned about this and alternate arrangements were made for their meals.

Hazrat stated, 'May ALLAH grant Hazrat Aqdas Madani and Hazrat Aqdas Raipuri an elevated status. From amongst our Elders, I experienced the company of Hazrat Shaigh-ul-Hind the least. Until 1334 (after Hijrat), it was as if he was under house arrest. In the year 1333 (after Hijrat) Hazrat Shaigh-ul-Hind departed on his Haj journey. He was imprisoned in Malta for the next seven years. On his return from Malta he remained very ill for about one and a half years and then passed away.

Whenever Hazrat Aqdas Madani (Rahmatullahe Alaihi) passed through Saharanpur, on his way to or from Lucknow or Roorki, he always visited me, even if it was for ten minutes.

One night, he arrived at 11.00 p.m. It was raining heavily outside. He knocked on my door and said, 'Open the door.'

I asked, 'Who is at the door?'

When the door was opened, he said, 'The train was delayed by two hours today. I felt it was best for me to rather come and make your Darshan (pay homage to you.)'

With love, I said, 'I feel uncomfortable hearing those words from these blessed lips.'

I offered him tea.

On another occasion, he arrived at my house at 1.30 in the afternoon. As soon as he met me, he kissed both my hands. When I wanted to reciprocate, he gave me no opportunity to do so. Moulana

Mubarak Saheb stood behind Hazrat and ten other Personalities stood behind Moulana Mubarak. We shook hands and I enquired whether they wanted to eat.
Hazrat said, 'If we had eaten already, then why would we come here to your place?'
I walked into the house barefooted. My daughters till this day plead with me to allow them to prepare the food for the visitors.
I tell them, 'If it is just 20-25 (twenty to twenty five) people then it may be possible. But to prepare food for five hundred people is difficult.'
They continuously plead with me to allow them to assist in attending to the needs of the guests.
Inside the house my family told me that there was no roti or gravy left. They said they had flour. I said, 'Knead the dough. I will hurry to buy gravy somewhere.'
As I stepped outside, our Sufi the butcher came rushing towards me. He said, 'I have two kilograms of mince. Do you want it?'
I took the meat from him and went inside. The dough was ready and the ghee and masaalah (spices) was already hot in the pot. They quickly washed the mince and put it into the pot.
Consider this my Karaamat (miracle) or Hazrat Madani's Karaamat. I went outside and asked the guests to wash their hands. This was a party of twelve people. In eleven minutes, hot rotis and mince was served on the Dastarghaan. I am not exaggerating one bit in this.
I seated these esteemed guests at the Dastarghaan. Hazrat Allamah Ibrahim Saheb asked, 'Were you aware that we were arriving or were you informed through Kashf?'
I replied, 'The meat was purchased after your arrival in this house.'
He was surprised and said, 'I cannot understand this.'
I said, 'All matters are not based on logic and reason. Please eat your food.'
Hazrat also remarked, 'Eat your food.'
Hazrat then told me, 'I was on my way to Raipur, to express my condolence at the death of Moulana Muhammed Ishfaaq Saheb

(our senior Hazrat Raipuri's nephew and a member of the Shuraa Committee of Darul Uloom Deoband). I intended to go alone. These people learnt about my plan and they decided to accompany me.'

On another occasion, about eight to ten people arrived in my Majlis, after Asar.

I asked, 'What brings you here?'

They replied, 'We are from Roorki. A Jalsa is taking place there. We want you to accompany us to the Jalsa.'

I said, 'Ask Naazim Saheb to accompany you. I don't deliver lectures nor did my father ever deliver lectures.'

When they persisted then I expressed my annoyance. They left except for one who stayed behind. He said, 'We've just come from Deoband now. Hazrat Madani was scheduled to be present at the Jalsa but he has suddenly fell very ill. We pleaded with him. He said, 'I will only come to your Jalsa on condition that Hazrat Shaigh-ul-Hadeeth also accompanies me.'

This is the reason all these people came to plead with you.'

Hazrat Shaigh narrated many similar incidents of Hazrat Madani. For further details refer to the Aap Beti Vol. 4.

Hazrat Shaigh stated, 'Hazrat Aqdas Raipuri sent a message to me during his last illness --- an illness that lasted for about five to six years. He said, 'Look! When I was healthy, I visited you every month.' (Hazrat spent three days every month here with me.) 'Now, my meetings are in your hands.'

I observed this advice diligently.

Molvi Yusuf Saheb wanted me to accompany him on one of his Haj journeys. I told him, 'You proceed. If I do come, then I will come with Hazrat.'

Hazrat was very ill in those days. He was living in Bahat House I asked Hazrat, 'I wish to go for two or three days to Nizaamuddeen.'

Hazrat replied, 'I may die during that period.'

When I heard this, I cancelled my journey. Hazrat stayed in Bahat House for three months. I visited him daily, after teaching the lesson.'

Hazrat Shaigh stated, 'Both these Esteemed Personalities were men of exceptional tolerance and were concerned with pleasing one's heart.'
Hazrat Shaigh stated, 'On one occasion, Hazrat Raipuri was returning from the Punjab. A Tableeghi Ijtima was taking place in Saharanpur. Moulana Muhammed Yusuf Saheb delivered his lecture in the Islamia School. After the lecture, we went to the station at 2.00 a m. to welcome Hazrat. I told Shah Masood, to bring his car here before the Fajr Salaah, so that Hazrat can leave immediately after that for Raipur.
Hazrat (may ALLAH illuminate his resting abode) heard about this and said, 'I had already planned to stay here for two or three days.'
I said, 'Absolutely not! Drink your tea after Fajr and depart. Bhai Altaaf is already running a very high fever.'
Hafiz Abdul Azeez Saheb also expressed his displeasure at Hazrat staying longer in Saharanpur, in strong language.
Hazrat departed for Raipur. When he reached there he told the people, 'Look! This is love. They did not want me to stay in Saharanpur, due to the excessive heat there.'

NINTH MAJLIS

9th Ramadaan-ul-Mubarak

EATING LESS IN RAMADAAN-UL-MUBARAK DOES NOT LEAD TO WEAKNESS

Hazrat Shaigh stated, 'It is my experience and observation that fasting in Ramadaan strengthens the body and fasting in any other month besides Ramadaan leads to weakness.'
Rasoolullah (SalALLAHoo Alaihi Wasallam) kept successive fasts. The Sahaabah too kept fasts with him for a few days. Rasoolullah (SalALLAHoo Alaihi Wasallam) forbade the Sahaabah from doing so.
On this point, bear in mind that in certain Battles, the Sahaabah were forced to tie stones to their stomachs, due to excessive hunger while Rasoolullah (SalALLAHoo Alaihi Wasallam) tied two stones to his stomach, to keep the hunger away.

On the surface, it appears that the two Narrations are conflicting reports. In my opinion, one explanation is that the first incident took place in Ramadaan and the second took place in a month other than Ramadaan.
Imam Bukhari, once lived for three days, on one almond per day. I have heard that Hazrat Moulana Shah Abdur Raheem Raipuri spent a Ramadaan drinking only a few cups of tea without milk and did not eat anything else.
One day, Hazrat's sincere Attendant Hazrat Moulana Abdul Qaadeer Saheb, in adulation said, 'Hazrat! You are getting weaker. Hazrat! You are not eating anything.'
Hazrat replied, 'Alhamdolillah! I am experiencing the pleasure of Jannat.'
Hazrat Shaigh stated, 'My timekeeper Abul Hassan, is an imposing conqueror. He insists that I eat. I always say that nobody should practice on (the Sufis teaching of) 'eating less' without consulting a Hakeem.'

CRITICISM THAT EMANATES OUT OF LOVE DOES NOT OFFEND
Hazrat Shaigh stated, 'I don't find criticism levelled at me hurtful as long as it emanates out of sincerity and love.
Qari Saeed Saheb (the Mufti Azam of Mazaaheer Uloom) is one of my friends. He was my sincere friend. We had a strained relationship during my student days. My relationship with him was initially acrimonious because he too hailed from a noble family and further he was a special Student of Qari Muhammed Husain, the Ustaaz -ul- Kul (Ustaaz of all).
Qari Saheb was Hazrat Gangohi's Mureed. He was a man of such stature that he openly reprimanded Hazrat Madani too. He once told him, 'The English have already been expelled from India. So why do you still need to dye your hair?'
I specialise in bashing those from rich families.
The late Qari Saeed was appointed the Deputy-Mufti of the

Madrassah in 1355 (after Hijrat). He was a Mudarrees before that.
Qari Muhammed Husain Saheb stopped coming to the Madrassah after my Hazrat's death. (He listened to my Quran revision after Asar during Ramadaan-ul-Mubarak.)
One day, I met Qari Saeed Saheb on the road. I requested him to listen to the revision of a few Paras of mine in Ramadaan.
He replied, 'Yes, on condition that the Principal consents.'
I was impressed by this answer. After obtaining consent from the Principal, he started listening to my Quran after Asar.
A few months later, a Madrassah Jalsa was held in Ajraara. The Principal (Hazrat Moulana Abdul Lateef Saheb) and I were both the Patrons of that Madrassah. I declined to attend the Jalsa. At the last moment, the Principal was also unable to attend. We both agreed to send Qari Saeed Saheb as our representative to the Jalsa and mandated him to solve any Madrassah issues that may need our attention. We agreed that if there were a major issue of contention then he would consult both of us.
Though we agreed, but Qari Saeed Saheb continuously tried to excuse himself saying, 'I live in that place. It is best for you to send someone else there.'
However, we persisted and sent him. In those days, I deemed every activity in the Madrassah to be my responsibility. However, I never assumed that I had any power to make arbitrary decisions. I made a point of studying all the reports from the various departments, whenever I visited the library. If I came across any misdemeanor, then I issued instructions through the Principal. The Principal would write and issue the instruction and always added on the letter (no matter to whom the instruction was directed) that 'Shaigh is annoyed with this activity. Don't be offended (and do not offend him).'
After Qari Saeed Saheb's return, I happened to visit the library. In the register, I observed that Qari Saeed Saheb had requested leave for three days. I went downstairs and asked Qari Saeed Saheb, 'Why did you request leave. We sent you for Madrassah work.'

He replied, 'That is my hometown.'

On that I told him, 'I had no special feelings or affection for you before this. Henceforth, you are my Friend. Please join me for lunch every day.'

He joined me for lunch daily, every afternoon, for more than thirty years. When he was laid low during his fatal illness he wrote a note to me saying, 'I spent Eid with you for thirty years. This is the first Eid that I am unable to be with you.'

I got up immediately and went to pay him a visit.

In short, by all means, censure me. I find it very pleasing when Moulana Munawwar Saheb censures me.'

DETESTATION OF STRIKES

Hazrat Shaigh stated, 'I personally apologize to the honourable Student fraternity. About thirty to forty years ago, I held them in great esteem in my heart. I was delighted and greatly pleased if any Student sat at my Dastarghaan for meals. Whenever any new student came to me in the past then I personally paid for his meals and lodging while he went through the admission and entrance exam requirements and waited for his meal and lodging application to be processed. I often invited many of them to join me for meals or eat at my house. The strike closed all that. My heart detests strikes.

Hazrat Khalid bin Walid asked Rasoolullah (SalALLAHoo Alaihi Wasallam) about eating an iguana (large lizard; native to South America). He asked, 'Oh Rasoolullah! (SalALLAHoo Alaihi Wasallam) Is it Haraam?'

Rasoolullah (SalALLAHoo Alaihi Wasallam) replied, 'No. These reptiles are not found here. I find it disgusting to eat them.'

(Bukhari Shareef)

According to the Hanafi, a prohibition order to this effect was issued later. While it was not yet declared Haraam, Rasoolullah (SalALLAHoo Alaihi Wasallam) did not give consent for its consumption, due to his natural disgust for eating its flesh. Love and

detestation are involuntary emotions. This worthless Servant detests strikes.
Strikes first surfaced in 1345 (after Hijrat) during the Era of Hazrat Thanwi and Hazrat Madani. Both these Eminent Personalities deeply detested strikes.
I happened to visit Deoband during one strike. Somewhere near the Madrassah, I met a wealthy youngster whose father had contact with Hazrat Raipuri and me. This youngster was one of the striking students. Nay, he was one of the Initiators of the strike.
I knew nothing about this nor did I know that he was one of the Leaders and Instigators of the strike. When I passed through Baab-uz-Zaaheer, then he also accompanied me to Hazrat Madani.
On seeing him, Hazrat's face turned red with anger and he reprimanded me severely. He scolded, 'This person walks round instigating strikes in the Madrassah and you walk around cuddling him under your armpit. Both you and Moulana Abdul Qaadeer Saheb are corrupting his mind.'
I said, 'Hazrat! I had no idea whatsoever about this' and gestured to this boy to get lost.
Afterwards, to make amends for the severe scolding he gave me, he tried to make me happy. I said, 'Hazrat! The scolding did not hurt me at all.'
Hazrat said, 'I showed disrespect to your elevated status.'
I said, 'You have done so now.' (i.e. you have now offended me with this statement.)
I heard that Hazrat uttered strong curses against the striking Students. When I heard this, I trembled in fear.'
Hazrat said, 'Hazrat Shaigh-ul-Mashaaigh, Ustaaz-ul-Kul, Shah Abdul Azeez Saheb (may ALLAH illuminate his resting abode) compiled a brief booklet in Arabic entitled, **'Fee Maa Yajeeboo Hifzahoo Leen Naazeer'**. (It is Wajib (obligatory) for students of Hadeeth Kitaabs to study this Kitaab.) This booklet is also included in the introduction to the Laami.

In this Kitaab, Hazrat Shah Saheb classifies the Hadeeth Kitaabs under five categories:

First: Kitaabs that are Saheeh (authentic) without reservation.

Second: Kitaabs that are not termed Saheeh (authentic) but are considered sufficiently authentic to be practiced on.

Third: Kitaabs that contain a mixture of Saheeh and non-Saheeh narrations.

Fourth: Kitaabs that contain Dha-eef (weak) narrative chains.

Fifth: Kitaabs that consist of Mouzoo (fictitious) narrations.

In my insignificant opinion or in my mind, I always categorized and still categorize these Guests of Rasoolullah (SalALLAHooAlaihi Wasallam) in a similar way.

In the past, when any Madrassah student came to commence studies then I mentally placed him on the first stage of Hadeeth Kitaabs. But these days, I mentally categorize them on the fourth level. If I detect any reform from their external appearance then I place them in the third category. I do not have the courage to categorize them any higher than the third level.' (For further details, study Hazrat's booklet, Strikes).

Hazrat stated, 'Students! You occupied an elevated stage but you brought disgrace on yourselves. There was a time when non-Muslims embraced Islam, just on seeing us. But these days they detest us on sight. You will reap whatever you plant. If you plant thorns, you will reap thorns and if you plant flowers, you will reap flowers.

I never went to welcome my Hazrat at the station. My explanation was that it would cause a disturbance in my work. Hazrat Madani made me compensate for that.

Before Partition, I never carried money in my pocket. However, during Partition, people entrusted large amounts to me to hold in trust for them. I mostly placed these amounts in my pocket.

One day, Hazrat Madani returned from a journey. I walked to the station without any money, under the impression that Moulana Manzoor Ahmed Saheb will certainly be there and he will purchase

a platform ticket for me.
When I got to the station, I learnt that everybody had already gone inside.
I asked the Station Master, 'Will you give me a platform ticket on credit?'
He gave me a ticket.
I went inside and obtained money from Moulana Manzoor Ahmed Saheb to pay for the platform ticket.
Moulana asked the Station Master, 'Are platforms tickets issued on credit too?'
He replied, 'Yes. But not to everyone.'

THE ENTIRE CREATION BENDS DOWN BEFORE ONE WHO BENDS DOWN BEFORE ALLAH

Hazrat stated, 'My Friends! Bend down before the Maalik (the Sovereign ALLAH). Everything will then bend down before you. You already know the Incidents in the lives of the Sahaabah.
Once in Africa, the Muslims needed to erect a cantonment in a dense jungle. Wild animals and poisonous snakes abounded in that jungle. The Commander of the Army, Hazrat Uqbah, accompanied by a few Sahaabah, walked to a spot near the jungle and announced, **'Ayyuhal Hasharaat was Sibaa Nahnu Ashaabu Rasoolillah (SalALLAHoo Alaihi Wasallam) Farhaloo Fa Innaa Naazeloona Fa man wajadnaa hoo ba'do qatalnaahoo.'** (O' Snakes and Beasts of prey! We are the Companions of Rasoolullah (SalALLAHoo Alaihi Wasallam). Our Jamaat intend to camp here. So leave. We will kill any amongst you we come across after this announcement.)
Was this an announcement or lightning that passed through all those beasts of prey and dangerous snakes and other species that they complied by leaving and carrying their young along with them?

<u>Ishaa-ah</u>

In the Bustaan, we read about a Saint who was riding astride a

cheetah. A person saw him and was gripped in fear and shock. This Buzrook said,

'Don't pull your neck away (shirk) from fulfilling the Command of ALLAH
And nothing will pull its neck away (shirk) from fulfilling your Command.'

TENTH MAJLIS
10th Ramadaan-ul-Mubarak
CRITICISM BASED ON SINCERITY IS PRAISEWORTHY

Hazrat Shaigh stated, 'My house, which at one stage seemingly appeared to be mine but which at present is not even seemingly mine, was initially leased by my Father for five Rupees (Rs5-00) per month. Nobody wanted to rent the house because the house had a reputation that anyone who lives in it dies.

In the first year of our stay in that house my eldest brother passed away. In the second year, my Father passed away and in the third year my Mother passed away.

Molvi Mumtaz Ghiyawi initially came to Mazaaheer Uloom to study Persian. He was a complete stranger to me at the time but later became my close friend.

In accordance with my custom at the time, he was my guest and stayed over at my house. After about seven to ten days he paid for his food in the Madrassah. In the final year he studied Abu Daud by me. In that lengthy period of stay, he never established any form of intimacy with any Ustaaz. This was not due to Takabbur (pride) but he was naturally a reserved person.

After completing the final year (Dora Hadeeth) from Mazaaheer Uloom, he went to Thana Bhawan and in Shawaal of that year was blessed with Khilafat there.

Mumtaz Ghiyawi's food would come from the Madrassah kitchen. At the time, my Family was also not at home. Therefore I also bought my food from the Madrassah. Mumtaz sat at my Dastarghaan to eat till the end.

After a period, he objected in the presence of guests who were seated for meals that, 'You order your food and pay for it from the Madrassah and so do I. However, your utensil contains more meat than mine. I believe this is simply because your voice is more influential in the kitchen than mine.'
I looked and observed that there was a difference in the contents of the two utensils. I thanked the respected Friend and said 'May ALLAH reward you'.
From that day, I stopped purchasing food from the Madrassah kitchen and till this day have never purchased food from the Madrassah kitchen again.
If anyone levels a valid criticism against you then you should definitely accept their views. The Ulema and the Sufis have written, **'Aagharoo Maa Yoogrijo min Qalbees Saalik Hubbul Jaa'** (The last of spiritual diseases that leaves the heart of the Seeker is love of status.)
Self-esteeem and status seeking leaves the heart with great difficulty. We may write with our pens and refer to ourselves with our own tongues as 'Naakaara' (unworthy), 'Siyaakaar' (dark soul) etc but all these references have become mere customary and are devoid of reality. Should anyone object to an action or statement of ours or criticise us in a gathering, then see how our brains expand to bursting point. If it is a point that we should note then why do we get annoyed. We should definitely accept criticism if it is valid.
Rasoolullah (SalALLAHoo Alaihi Wasallam) stated ***'Innamaa Bo eeth to le otam mema Makaarimal Akhlaaq'*** [Indeed, I was sent to perfect nobility in character.]
The character of those who are engaged in Thzikr or who have been crowned with Ijaazat, should especially be a means for the guidance of others. They should not be persons whom people find loathsome and detestable.
At the inquiry of A'ala Hazrat Hajee Imdadullah Saheb, Hazrat Gangohi replied, ***'Maadah Wa Zaam ko Baraabar Samaj Taahoo'*** [I consider praises and criticism equal.]

I love this sentence. If anyone praises us then we shouldn't become inflated but we should rather look at our own faults and thank ALLAH for concealing our shortcomings.
However, our condition at present is,

'In private, their actions become something else.'

Hazrat stated, 'I appeal to you my Friends to bear this Hadeeth always in mind,

'Roob ba Muballeegh Au'aa Meen Saami'

[Many that receive the Message, understand it better than those who hear it directly.]
History is replete with evidence that Islam did not spread by the sword, but by the Character of the Muslims. Study the biographies of our Elders.
Hazrat Khwaja Mueenudeen Chisti came to settle in a land of heathens. In the process he converted an entire world to Islam.

'I have forgotten everything I learnt
Except my Friend's words that I repeat over and over.'

A Hadeeth informs us that Rasoolullah (SalALLAHoo Alaihi Wasallam) was asked, 'Can a Believer be a coward?'
He replied, 'Yes.'
He was then asked, 'Can a Believer tell a lie?'
He replied, 'No.'
Each one of us should look deep into our souls and ponder. Our state has deteriorated to the extent that unless the flames of lies do not light up our conversations, we derive no pleasure.

ELEVENTH MAJLIS
11th Ramadaan-ul- Mubarak

A SILENT MAJLIS

Hazrat Aqdas (Madda Fuyoozahoom) was not well today. He experienced severe heaviness in the head. He broke his fast with Zamzam only. His close Associates insisted that he hold no Majlis today. However, the Majlis was held.

Moulana Jameel Ahmed Hyderabadi said, 'My heart so much desires that one day you should hold a Silent Majlis.'
Hazrat replied, 'I have read a Statement of Hazrat Moulana Shah Waseeyullah, which is printed in one Kitaab, 'Anyone who attends my Majlis and sits silent and gains no benefit, should not attend my Majlis.'

BE GRATEFUL FOR THE BLESSINGS OF ALLAH

Hazrat Shaigh stated, 'My Hazrat Saharanpuri (Rahmatullahe Alaihi) said, 'ALLAH Ta-aala states in the Quran, **'If you are to enumerate a (single) Blessing of ALLAH, you will never be able to do so.'**
In this Verse, the word 'Ni'mat' (Blessing) is used in the singular because every single Ni'mat contains infinite Ni'maat (Blessings).'

TWELFTH MAJLIS

12th Ramadaan-ul-Mubarak

In today's Majlis, the Turkish Jamaat was present for a second time. A few foreigners accompanied them. One person translated the Majlis into Turkish and another into English.
Hazrat Shaigh recited the couplet,

'My Beloved's mother tongue is Turkish
And I don't know Turkish.'

Due to the Tableegh people, we also need to learn Turkish today.

FULFIL THE RIGHTS OF OTHERS AND PLEAD WITH ALLAH FOR THE FULFILLMENT OF YOUR RIGHTS

Hazrat Shaigh stated, 'I wish to convey an important message here. I convey this Teaching over and over to my Friends. I learnt one important rule from my Elders. This rule is recorded in my Uncle's Malfoozaat too and is expounded further in Molvi Yusuf Saheb's lectures. This rule is in essence obtained from the Hadeeth.
The rule is, 'A person should not view how others are treating you but should rather pay attention to how you ought to treat others, in accordance with the rules of Shariah, social norms, rationality and

relationships.

'To avenge evil with evil is an easy way to react
If you are a Man then repay cruelty with kindness.'

ALLAH Ta-aala states in the Quran, ***'Wa la man Sabara wa ghafara Inna thzaalika la meen azmeel Umoor'***
[Whoever observes Sabr and pardons, then indeed that is a courageous act.]
The Hadeeth states, 'Establish ties with one who breaks ties with you and pardon those who oppress you and be kind to those who are cruel to you.'
Another Hadeeth states, 'A Waaseel (an establisher of family relationships) is not one who reciprocates kindness (i.e. observes family ties to reciprocate kindness) but a Waaseel is one who cements ties when ties are broken with him.'
(Mishkaat)
If one practices on this rule of life that our Elders obtained from the Quran and Hadeeth and conveyed in two phrases, then one will most certainly realise peace in this world and the Hereafter.
If anyone verbally abuses you or backbites about you then he is in reality presenting his good deeds to you. If he does not have any good deeds then he is carrying the load of your sins on his head.
The Hadeeth states, 'Any person who verbally abuses another or assaults another, will have to face Qisaas (reprisal) so much so that reprisal will be extracted from a hornless goat too.'
Brothers! I too am unable to observe this rule in totality. But this is an excellent rule. Fulfill whatever rights you owe to others. You will get much more.
If you owe anyone one Daaniq (a small coin; the smallest denomination) too (and die without settling the debt) then seven hundred Fardh Salaah will be deducted from your Record of Deeds in the Hereafter. (Shaami)
Do we even have any accepted Salaah in our records?
These days, I receive many letters, in which Principals of Madassahs complain about their teaching staff and the teaching

staff complain about the Principals. If this rule is applied and practiced upon diligently, then all disputes will cease.
Hazrat Shaigh stated 'No Principal should employ any staff without a stipulated salary.'
I always tell the Asaatizaa that, 'You should only work to please ALLAH. Whatever salary you receive, is indeed far below your ability. But consider whatever you get, a great favour and blessing from ALLAH.'

ONLY FOUR AHAADEETH ARE SUFFICIENT FOR A PERSON'S DEEN

Hazrat Shaigh stated,' Imam Azam Abu Hanifa (Rahmatullahe Alaihi) shortlisted five (5) Ahaadeeth from a collection of five hundred thousand (500 000) Ahaadeeth. Years later, Imam Abu Daud made a selection of 4 800 Ahaadeeth, from a collection of 500 000 and compiled these in his Kitaab. Of these 4 800, he selected only four Ahaadeeth and remarked that, 'practicing on these four Ahaadeeth is sufficient for a person's Deen.'
He selected the same Ahaadeeth as Imam Azam Abu Hanifa's selection of five but omitted one Hadeeth because the essence of the fifth Hadeeeth is contained in the four.
Imam Saheb passed away in the year 150 (after Hijrat) and Imam Abu Daud was born in the year 202 (after Hijrat), 52 years after Imam Saheb's death. We deduce then that Imam Abu Daud obtained these Ahaadeeth from Imam Saheb's Selection.
Imam Abu Daud commented that, 'the entire Deen is encompassed in these four Ahaadeeth.'
Some Ulema are of the opinion that the Hadeeth ***'An-Nus hoo li kulle Muslim'*** (to be sincere and true to every Muslim) is all encompassing.*

Footnote: *1. Jarir bin Abdullah narrated: 'I pledged the Bai-et to ALLAH's Rasool (SalALLAHoo Alaihi Wasallam) to establish Salaah, to pay the Zakaat and to be sincere and true to every Muslim.'

The four Ahaadeeth are:

1. **Inna-mal A'maalo Bin Niyyaat**

[The acceptance of Deeds hinges on Intentions.]

Hazrat Shaigh then narrated the incident of Ra-eesul Ahraar in detail. That incident was quoted in an earlier Majlis.

In reference to this Hadeeth, Hazrat Shaigh said, 'I witnessed the Eras of five generations of Elders. The first was Hazrat Gangohi's Age. The second was the Age of Hazrat's distinguished Khulafaa viz. Hazrat Saharanpuri, Hazrat Shaigh-ul- Hind and Aa-la Hazrat Raipuri. The third was the Age of Hazrat Madani, Hazrat Raipuri and my Uncle (Moulana Ilyaas). The fourth was Molvi Yusuf 's Age and the fifth Era that I am now witnessing is the Age of Molvi Inaam-ul-Hassen.

To place your hand in the hand of the Elders is never fruitless.

I met many people, who, due to being contemporaries did not give their hand in the hand of anyone. They wasted away. In the days of Molvi Yusuf, some people said, 'He does not have what his Father had.'

I would reply, 'My Uncle did not have what Hazrat had.'

I say the same about Molvi Asad Mia Saheb or Moulana Qari Tayyeeb Saheb or Moulana Inaam Saheb. Where can one expect to find in the Juniors that which the Elders had? When these Juniors are also gone then we will rub our palms in regret, for afterwards even they will not be found.

Hazrat stated, 'Whatever you do, do it to please ALLAH. If you offer a Salaah merely to impress others and to create the impression that you are a great Saint then this same Salaah will be cast back into your face.

> ***'When I prostrated on the ground, the Earth spoke,***
> ***You have soiled me with your Sajdah of show.'***

If this same Sajdah is offered solely for the Pleasure of ALLAH then it is a great Ibaadat.

With regard to this Hadeeth (**Inna-mal A'maalo Bin Niyyaat**), the Author of Mazaaheer Haqq commented that, 'If anyone goes to a

Masjied to simultaneously offer two Rakaat Salaah and to be in I'tikaaf and to meet the Pious Servants of ALLAH etc etc etc then his rewards are proportionate to the number of intentions he made.'

2 Laa ya koonul Mumin Muminan Hattaa Yardaa le-a-ghie-he Maa Yardaa le-Naf se-hee

[A Believer cannot be a true Believer until he does not desire for his brother that which he desires for himself.]

If one practices on this Hadeeth then all internal disputes would cease. How will disputes cease if one wants one and a half kilograms for oneself but wishes that the other only receives one kilogram?

This Hadeeth covers Huqooq-ul-Ibaad because **'al Muslim man Sallamal Muslimoon meel Lesaanehi Wa Yadehee'**

[A Muslim is one from whose tongue and hands all other Muslims are safe.]

The essence of this Hadeeth is incorporated in the Hadeeeth quoted above. Imam Azam listed this Hadeeth separately in his Collection of Five. Imam Abu Daud omitted this Hadeeeth from his Collection of Four.

3. 'Meen Husne Islaameel Mar-e Tarkohoo Maa Laa Ya'nee he'

[The beauty of a person's Islaam lies in him abstaining from vain and useless activities.]

There is no religious or worldly benefit to be obtained by engaging in vain and useless activities.

A person wrote a letter to me. He sought a clarification from me about a misplaced query, concerning some of his colleagues.

I replied, 'Will you be questioned about this query in your grave? Will Munkar and Nakeer question you about this? Why are you unnecessarily indulging in a matter that does not concern you? You are entitled to pledge your Bai-et to anyone whom you have confidence in.'

While I was still a little child, I heard a story about an Englishman. Allamah Shibli recorded this incident in one of his travel journals.

The Englishman was aboard a ship that was about to sink. He was busy reading a book, prior to this calamity. He continued reading his book, while people all around him were screaming hysterically. Had I been there, then I would have prompted him to recite the Kalimah.
Look Brothers! This is not a place of amusement. Remain occupied in realising whatever you intended attaining.
Hazrat Shaigh stated, 'Read the newspapers and listen to the radio (if that is what interests you). But remember Munkar and Nakeer will ask you in the grave **'Maa Deenooka'** (What was YOUR Deen?)
The only reason the Sufis engage their followers in 'Paas Anfaas' is so that should anyone not be able to do anything then atleast his every breath will be engaged in Thzikr.

'Your every breath is like the palm of Moosa
This flux and reflux is a string of pearls.'

4. 'Al-Halaalo bayyeen wal Haraamo bayyeen'

(Halaal is clear and Haraam is clear. Between these two are a few doubtful substances. Whoever will abstain from these will safeguard his Deen and his integrity.'
This is Taqwa. This is abstaining from doubtful matters. Some Ulema decree these permissible while others decree them impermissible. Why get involved in disputes?
Another Hadeeth states, **'Da' Maa Yoreeboka Elaa Maa Laa Yoreeboka'** (Abstain from that which you doubt in favour of that which has no doubt.)
The Hadeeth **'al-Halaalo bayyeen'** (Halaal is clear...) is followed by an explanation that 'every King has a private pasture.' This royal pasture is not for public use.
I will explain what the Hadeeth means a little later. First listen to an interesting story.

THIRTEENTH MAJLIS

13TH Ramadaan-ul-Mubarak

I was about twelve years old. Our Hazrat Qutoob Gangohi's grandson, Chacha Zakariyya was getting married in Punjab.

Chacha Yaqoob forcibly took me along too. The wedding party left for Kannah, near Sirhind. This was my first journey to Sirhind. We set off on horse back and on other conveyances. Some members of the party set off on foot.

Chacha Yaqoob was a police officer. Incidentally on the road, we were stopped by some police officers. Chacha Yaqoob and these police officers were engaged in conversation in some 'bitt-bitt' language (English). I thought to myself 'What curse is this?'

I asked him and he explained that, 'From this point onwards the Police District boundary begins.'

The police officer asked me, 'Who are you?'

I replied, 'I am the Police Sergeant.'

They laughed and said, 'Come, go on.'

If I did not give any witty answer here, then I may have been arrested. Similarly, this Hadeeth explains that those items that were declared Haraam fall within the bounds of ALLAH's pasture. So we should stay far away from these. Call this Piety or call it Taqwa. This is what is termed Tasawwuf. Apply care and exercise restraint at every step. All the Mujaahadah and Spiritual Exercises are designed to make it easy to practice on Taqwa.

Hazrat Shah Abdul Azeez Saheb stated, 'By these four Hadeeth being sufficient (for a person's Deen) is meant that after learning the basic and generally expounded Rules of Deen, you will have no further need for a Mujtahid to expound on the miscellaneous Rules. The first Hadeeth deals with correcting Ibaadaat (worship). The second Hadeeth details social and mutual rights (i.e. how one ought to treat one's relatives, neighbours, acquaintances and those with whom you have dealings). The third Hadeeth teaches us the importance of appreciating and utilising the time we have in our

precious life. The fourth Hadeeth deals with those Masaa-il that the Ulema have expressed doubts in. The Hadeeth shows us an open and clear road.

In short these four Hadeeth hold the position of an Ustaad and Shaigh for an intelligent man.'

(Bustaan,Page 119)

Hazrat Aqdas (Madda Fuyoozahoom) in expounding on Hazrat Shah Saheb's commentary said, 'Hazrat Shah Waliullah Saheb states in the 'ad-Darruth-Thameen' that, 'One day a thought entered my heart to send Isaale Thawaab to Rasoolullah (SalALLAHoo Alaihi Wasallam). (We hardly pay any attention to this).

Hazrat Shah Saheb distributed two Paisas worth of Chanaa (Chickpeas worth two-tenths of a cent) and dedicated the Thawaab to Rasoolullah (SalALLAHoo Alaihi Wasallam).

That night he saw Rasoolullah (SalALLAHoo Alaihi Wasallam) in a dream, accepting and tossing those few Chanaa in his blessed hand. Do you have any idea what the value of two Paisa of Chanaa is? Yet, it was accepted in Rasoolullah's (SalALLAHoo Alaihi Wasallam) Court due to his sincerity.

You are Ulema-e-Keraam. The Hadeeth tells us that on the Day of Qiyaamat three types of people will be the first to be cast into Jahannum. One will be a pompous Aalim who did whatever he had to for show. Ponder deeply, if we are asked, 'WE gave you so much ease; so many facilities; the Madrassah Kitaabs were at your disposal;, then what will your answer be?'

If our reply is, 'We expanded our knowledge in every avenue of Deen' and ALLAH forbid, you are told that 'you expanded your knowledge only to be called a great Aalim, a Shaigh-ut-Tafseer, a Shaigh-ul-Hadeeth etc then know that was already said.'

Ponder! What will your condition then be?

The condition of a wealthy man who donated his wealth generously and a valiant person who died a martyr is explained in the same way. Despite his generosity and despite the other man's ultimate

sacrifice of his life in Jihad they will be cast into Jahannum because their actions were devoid of Ikhlaas (sincerity).
Ponder! On the one hand a person spending two meagre Paisa with sincerity and its value is so great that it is accepted in the Court of Rasoolullah (SalALLAHoo Alaihi Wasallam) and on the other hand a man spending millions and it is worthless.
Thereafter, with great sadness Hazrat said, 'Mere Pyaaro! Fulfil the rights of others. Fulfil the rights of the Madrassah. If the Principal is harsh on you and deducts from your salaries then all this will be deposited in the Bank of your Aaghirat. The maxim there is **'InnALLAHa Laa Yazleemo Mithqaala Thzarrah'** [Verily ALLAH will not cause you a loss of one tiny mustard seed too.]
You make sure that whatever dealings you have with the Principal or the pupils, strive to ensure that no one's rights remains unfulfilled.
In connection with the third Hadeeth, Hazrat Shah comments that it highlights the importance of appreciating and safeguarding time. Perhaps, nobody else wastes as much time as the Molvis do.
My relationship with teaching in Madrassahs is now over. While I was teaching, I had to pass through this Dumdum Street (a musical procession street). When I passed in the evening, I asked a few shopkeepers what the commotion was all about.
They told me, 'We don't have the time to go find out what the commotion is all about.'
Whenever a group of Students hear the Dumdum (musical commotion), they rush out to find out more because they do not value their time.
Brothers! Our time is very valuable. The amount of Quran and Hadeeth that we can learn in ten minutes makes everything else worthless in comparison. Unfortunately and most regrettably, we do not appreciate.

From the Compiler:

'May ALLAH expose you to some storm
For there is no restlessness in the waves of your ocean.'

The fourth Hadeeth, exhorts us to adopt Taqwa.

FOURTEENTH MAJLIS

14th Ramadaan-ul-Mubarak

OUR RELIGIOUS AND WORLDLY WELFARE LIES IN THE SAYINGS OF ALLAH AND HIS RASOOL (SalALLAHoo Alaihi Wasallam)

Hazrat Shaigh stated, 'Mere Pyaaro! We are all the time concerned with what America and Russia are saying and what Nasser has to say, whereas we should be pondering and thinking on what ALLAH and His Rasool (SalALLAHoo Alaihi Wasallam) have to say.

During my Student days, I read that Ghusl-e-Janaabat (the compulsory bath after sexual intimacy or ejaculation) is a Ta-abbudi act (an act of Devotion) and cannot be understood in a rational way. Bathing the entire body is compulsory because the Shariah instructs us to do so, though the ejaculation of sperm rationally calls for only the organ where displacement occurred to be washed.

I started researching this a little further. I learnt that a Medical Board in America and Britain concluded that when sperm is ejaculated with lust, then a type of toxin is released from every hair and skin pore of the body. If it is not washed and rubbed off, then it can give rise to many types of illnesses.

From this, some light is cast on one Mas-alah. According to the Maliki Mazhab, it is Fardh (compulsory) to rub the body hard during Ghusl-e-Janaabat. The other Imams decreed rubbing the body a Sunnah act. This finding casts light on the essence of this Ruling too.

In the year 1340 (after Hijrat) (age 25) to 1388 (after Hijrat) (age 73), I was entrusted with teaching Hadeeth. During my lessons, I without fail, always comment that the Hadeeth ***'Ithzaa Qa-ada Bain Shubateel Arba'a'*** (when seated between the four limbs) directs us to a Shariah ruling. May our lives be sacrificed for Rasoolullah (SalALLAHoo Alaihi Wasallam) for teaching us an excellent method of conjugal intimacy. Hakeems who specialise in matters of a sexual

nature have indicated more than twenty different positions of intercourse but they all acknowledge that the aforementioned position is the best for intimacy and health.'
Hazrat Shaigh stated, 'Listen to Rasoolullah's (SalALLAHoo Alaihi Wasallam) excellent method in one more Mas-alah. Guests from London who are here should especially pay heed. Pyorrhoea (a disease of the tooth socket accompanied by a discharge of pus and slight bleeding Trs) is especially widespread amongst British males and females. Doctors, who studied this disease, found that the facial hair on males and hair on the heads of females absorb moisture. Since the English don't sport these, thus this disease is very common amongst them.
When I was young, I used to read everything. I read this type of findings about thirty years ago and noted them down in my book. (Moulana) Alimia too was amazed.
For an entire year my schedule was so tight that I was lucky if I managed to sleep for an hour or an hour and a half at nights.
One day, I told Moulana I'zaaz Ali Saheb (Rahmatullahe Alaihi) about this. He revealed that, 'While I was writing the commentary on Kanz-ud-Daqaa-eeq, I did not sleep one wink at night for a whole two years.'

'Do not entertain hopes, if you are a Man, My Son,
That you will attain any stage without effort.'

The Shaq-e-Sadar (the dissecting of the bosom of Rasoolullah) is mentioned in the Hadeeth. Rasoolullah's (SalALLAHoo Alaihi Wasallam) chest was dissected before the Mi'raj. His heart was removed and washed with the waters of Zamzam. Thus it is said that the water of Zamzam is more superior to the water from the Fountain of Kausar too. His heart was then filled with Imaan and Wisdom.
Some have objected to this happening. Sir Sayed has also objected that, 'Since Imaan and Wisdom are abstract qualities, how can they be used to fill?'

I have read and heard these objections from some uncouthed people too. During that time, I also read that one can infuse the strength of forty to fifty and up to eighty horses in one person by stimulated electrical currents. So what reason is there to object to this Hadeeth?
Among the signs of Qiyaamat is that a sound will be heard that all the inhabitants in the east and the west will hear. Today the loud speaker makes that clear.
Similarly, it is narrated that everyone will hear the sound of Resurrection. The television has made that easy to understand.
One of the practices of Nabi Kareem (SalALLAHoo Alaihi Wasallam) was the use of the Miswaak. In this regard, both in Abu Daud's and Nisai's narrations, the words, 'a, a' and 'ah, ah' appear. We learn from this that Rasoolullah (SalALLAHoo Alaihi Wasallam) used the Miswaak on his tongue too and the Narrator used these words to convey the sounds that were made in the process. These words convey the sound that emitted while Miswaak was applied on the tongue.
An effective, tried and tested cure for a cough is to clean the tongue a little deeper with a Miswaak. I have personally experienced this many times. The further you go cleansing your tongue with a Miswaak, the more phlegm you expel and the coughing stops. Whatever the doctors and Hakeems may say, my cough was cured many a times by doing this.'
Hazrat stated, 'Mere Pyaaro! The benefits that one finds in the Sunnah cannot be found in any other practice. Observe this, but don't do so out of obstinacy.
A man, who lived in our neighbourhood, was a friend of my Father, my Uncle and my friend too. He wrote to my Uncle asking for a Taaweez for his ailing wife. He included a reply paid envelope. My Uncle deleted the address and redirected the reply to my address. He wrote a Duaa that was to be read in the mornings and evenings. He added poignantly, 'If she does not recover after reading this Duaa, then it is best that she dies.'

This is the ruling for those who have no belief. Whether we understand this or don't understand, this is indeed reality.'
Thereafter Hazrat asked, 'Mufti Saheb! 'Is it permissible to narrate this?'
Mufti Saheb remained silent.
Hazrat said, 'Hazrat Moulana Muhammed Yaqoob Saheb Nanotwi (Rahmatullahe Alaihi) once went to Muradabad. A woman brought her son who was born blind to him for Duaa and with great humility requested, 'Hazrat! Please rub your hand over his face. He will get better.'
Hazrat stated, 'That was something that Hazrat Isa (Alaihis Salaam) did.'
The woman said, 'I don't know all that. Please rub your hand over the child.'
Hazrat got up and walked away from there.
As he walked he was reprimanded (through Ilhaam-Divine Inspiration), 'Who are you and who is Isa? I am the ONE who does.'
Moulana immediately returned and saying, '*Maami kaneem, maami kaneem.*' (We in reality do. We in Reality do.) rubbed his hand over the child and the child recovered his sight.
In reality, it is only ALLAH who benefits. Where can ordinary people ever understand this?

THE REALITY OF BAI-ET

Today, as is the daily practice, many people pledged the Bai-et to Hazrat. After accepting their Bai-et Hazrat stated, 'to pledge your Bai-et is the same as a Student seeking admission in a Madrassah and filling in the admission form. If after admission, the Student makes no effort, then he will unfortunately remain bereft of Knowledge.
Similarly, Ijaazat (Khilafat) is like the certificate of completion from the Madrassah. It certifies that the Student has acquired a special ability. The Madrassah certificate testifies that you are competent to teach. However, if anyone accepts the certificate and then engages in farming or any other occupation, then he will loose this ability.

THE RESPONSIBILITIES OF IJAAZAT

Ijaazat (Khilafat) is given to encourage the person to progress further. Those who, after receiving Ijaazat believe that they are someone special are astray and will fall flat on their backs. If they make an effort then this will be a means of progress for them. If it is said that, 'this is testimony from ALLAH that you do have the ability to progress on condition that you work and make an effort' then it will not be improper.

Those who are desirous of Ijaazat remain unsuccessful. I have observed this carefully amongst my own Contemporaries and Elders. I get deeply upset if I learn that anyone is desirous of Ijaazat.

This is based on the Hadeeth, **'Man Talaba Meenkumool Imaarat.'** [Whoever from amongst you aspires for a post...]

It is very important to bear in mind our own worthlessness and lowliness. After receiving Ijaazat, if a current passes through the person's heart and a yearning develops then this person is successful otherwise he is unsuccessful.

After I received Ijaazat from my Hazrat, then I felt the effect on my limbs for many days afterwards. In the 'Faghatnee' Hadeeth the word 'Faghashto' appears in the text. Twelve explanations are given for this.

One explanation is that due to the severity of the responsibility of Nabuwwat (Prophethood) Rasoolullah (SalALLAHoo Alaihi Wasallam) was overcome by such a feeling that he felt he was dying.

I have heard from my Elders and from Hazrat Madani that anyone who after receiving Ijaazat experiences a current-like effect, gains the most benefit. Ijaazat is given for various reasons and expediencies. I know people from Hazrat Gangohi's and our Elder's followers who were not accorded Ijaazat though their condition was far better than those who had received Ijaazat.

Hazrat Thanwi one day called some of his Majaazeen inside and seated some outside and said, 'Don't imagine that you are sitting on

any high pedestal or that you are higher and the others are lower. This thought must not even enter your mind.'

When my Hazrat granted me Ijaazat, it was my earnest wish that nobody should find out about this. In trying to realise this wish, I fell at Hazrat Raipuri's feet, begging him to conceal this.

CORRESPONDENCE WITH HAZRAT MADANI IN RAMADAAN

Hazrat Shaigh stated, 'My practice and Hazrat Madani's practice in Ramadaan was to write a letter to each other before hand. I mostly wrote first. The letter generally always contained a couplet. In one letter, I included this couplet:

'You throw flowers to others and fruit too
Oh you whose house is like a flowerbed.
Throw a few petals to me too.'

I still have those letters in a safe place.

'A few images emerged. A few letters from beautiful people.
After death these possesions were found in my home.'

FIFTEENTH MAJLIS

15th Ramadaan-ul-Mubarak

THE BALANCED PATH IN FRIENDSHIP AND ENMITY

Hazrat (Rahmatullahe Alaihi) stated, 'The Hadeeth orders us not to mention the vices of the deceased but rather to speak about their good deeds.

We are so infected by extremism that when we praise someone we elevate him to the skies and when we criticise someone we degrade them to the lowest portion of the earth.

ALLAH Ta-aala states, ***'Let not your enmity for any nations lead you to injustice. Be just. That is the closest to Taqwa.'***

A WITTY QUIP

Hazrat Shaigh stated, 'A Gujerati recognises no one. If they cannot recognise me, how are they going to recognise anyone else?'

AN ARTICLE FROM TAA'MEER-E-HAYAAT

Hazrat Moulana Alimia Saheb sent a copy of Taa'meer-e-Hayaat (Oct. 25th, 1970) to Hazrat. It contained a translated article from an Egyptian Newspaper about Jamal Abdun Naaseer (Nasser).

The article was read in the Majlis today. One article was entitled 'We mourn a noble death'.

The second article was entitled 'A new Creator! A new Nabi! A new Kalimah!'

The third article was entitled, 'An Assessment of Nasser's Final Rule'.

The entire gathering read Astaghfeerullah while these articles were read. The articles had a noticeable effect on Hazrat too.

Hazrat then stated, 'The Hadeeth informs us that, 'Qiyaamat will not take place while ALLAH's Name is taken on earth.'

My Friends! Stay firmly on Deen and resolve to adopt the lifestyle of the Akaabereen (Elders).'

SIXTEENTH MAJLIS
16th RAMADAAN -UL- MUBARAK

MUJAAHADAH

Hazrat Shaigh stated, 'It is Mustahab to make I'tikaaf for the entire month, renewing the Niyyat at the beginning of every Ash-arah.

It is Haraam to offend or harm a Muslim.

You people have gathered here to make Mujaahadah. While plates of Pulao flow, what will happen to Mujaahadah? True Mujaahadah was in the Dhaal of Raipur.

It is not good to overeat. Though I am not instructing you to eat less but do something. The next Ramadaan may come or may not come but I am most certainly going to depart. If you do something then you alone will benefit.

My Father used to call the Azaan in Gangoh during Ramadaan. If he managed to get a date etc. to make Iftaar with then he ate that. Otherwise, he made Iftaar by chewing on a few strands of grass or

leaves and then called out a long Azaan to allow Hazrat to complete his Iftaar and prepare for Salaah.'

HOSPITALITY TO GUESTS
A blind guest arrived today. Hazrat told him to 'Sit for a little while. I will meet you later.'
The man left. Hazrat regretted this and had people search for him all around but he was not to be found.
Hazrat Shaigh stated, 'My heart desires that I show greater hospitality to my guests. The Hadeeth instructs us, **'Man kaana Yu'minoo billaahee wa bil youmeel Aagheer fa leyookremo Dhayfahoo'** ['One who believes in ALLAH and the Day of Judgement should honour his guests.']

GIVING UP SUPPER
Hazrat Shaigh stated, 'About forty to fifty years ago, I gave up eating supper because it caused a hindrance in my study and research of Kitaabs. Initially, I felt hungry too. For one year, my Sister (Molvi Salman's granny) would come and sit by me while I was studying and feed me by putting morsel by morsel with her own hands in my mouth. When my Elders, Hazrat Raipuri, Hazrat Madani and my Uncle arrived then I joined them and ate my full and felt no discomfort. However, for the past ten to twelve years now, I have not been able to have supper. If, on somebody's arrival I have to participate in the meal, then I do feel discomfort afterwards. For the past five or six years I don't eat supper at all.
A builder from Kanpur arrived. He observed my practice and returned. He wrote a letter to me and stated, 'In emulation of your esteemed practice, I too, have stopped eating supper. I find that I am able to concentrate much better in the Tahajjud.'
I replied and reprimanded him 'not to ever do this again.'
My letter had hardly reached him when I received a second letter from him, to inform me, 'I am now feeling very weak.'

Brothers! Don't try to emulate me in everything. If you want to adopt any practice, then ask me before you do it.'

THE CALAMITY OF RAMADAAN
Hazrat Shaigh stated, 'I have repeatedly told my friends that Ramadaan also comes with its own calamity.
Our Elders, deduce that if the reward for one good deed performed in the Haram is multiplied one hundred thousand times then the punishment for a sin committed in the Haram is also intensified one hundred thousand times. In the same vein, if the reward for one good deed performed in Ramadaan-ul-Mubarak is multiplied seventy times then the punishment for a sin committed in Ramadaan is also intensified seventy fold.'

IFTAR AND SEHRI IN KANDHLA
Hazrat Shaigh stated, 'In the old days in Kandhla, one large Degh was prepared and the food from that was served to everybody. Whoever arrived joined in the meals. Thereafter, people remained engaged in Nawaafil till Esha.
However, the system has now changed.
There were about five to six Huffaaz in our homes. They would take turns to recite the Quran.
At Sehri time, the practice was to cut hot rotis into pieces and then add molasses and syrup to it. The mixture was almost like a Halwa and that is what people ate for Sehri. They called it Chawri. I have heard that this was introduced because it takes long to digest.
There was no custom of tea. Once, a Hakeem Saheb prescribed tea for someone. They searched for tea in the entire village, but nobody had any.'

STRICT PUNCTUALITY
A few South African students from Jalalabad arrived today. They told Hazrat that, 'We are here till 4.00 p.m. only because we took leave only till then from the Madrassah.'

On hearing this, Hazrat expressed great happiness and said, 'Whenever I sought permission from Hazrat Saharanpuri to go to Kandhla then I always returned punctually, within the number of days I took leave. I never violated this, no matter how urgent business cropped up.

Every person has jealous foes. Some people wanted me to drop out of the composition of Bazlul Majhood.

THE REAL FACTOR IS THE DESIRE OF THE MUREED

Hazrat Shaigh stated, 'For fifty-two years I continuously said in the Dora Hadeeth (final year Hadeeth Kitaabs) and I say the same now in my old age that, 'To get your Shaigh or Ustaaz to pay attention to you lies within your discretion.'

This subject is discussed in a Hadeeth too. When a Shaigh does not pay attention to you, it is not as harmful as a Mureed or Seeker paying no attention to the Shaigh.

The story of Hazrat Wahshi, the assassin of Hazrat Ameer Hamza is proof of this. In this instance the displeasure was from the Shaigh's side.

In the case of the Bedouin, who, when Rasoolullah (SalALLAHoo Alaihi Wasallam) insisted that he live in Madina, approached Rasoolullah (SalALLAHoo Alaihi Wasallam) to 'cancel my Bai-et (pledge)' and as a result remained unsuccessful, is proof of the Seeker's indifference to the Shaigh.

A man pledged his Bai-et to Hazrat Gangohi (Rahmatullahe Alaihi). Hazrat instructed him in Thzikr and wanted him to remain behind for three or four days. However, he presented many excuses and insisted on leaving.

Hazrat allowed him to go and commented, 'Who can change what Fate has ordained? He was making months of progress with each strike (Dharb).'

My Hazrat Saharanpuri, in reply to a letter wrote, 'I am nothing. I am like a tap (faucet) that was donated and connected to the Origin of Spiritual Blessings (i.e. ALLAH). It depends on the strength of the

drawer. That is exactly my example. Yes, admittedly, without the tap, you will not get water. However, ALLAH Ta-aala is the Dispenser.'
With regard to the Bazal, some people suggested to Hazrat concerning me that, 'he is an employee in the Madrassah. You need someone who can be dedicated only to this task.'
Hazrat acceded to their recommendation and another person was appointed to this task. He was a family man and needed to return home early. He would take leave for two days and only return after four days.
I suggested to Hazrat that I will write the Bazal in his absence.
Hazrat said, 'Your Madrassah work will suffer.'
I stressed, 'All the Muddariseen do take off due to illness etc. I have never been absent. I can take leave for a day or two. If you agree, then it may not be necessary for that too. I will teach the students after hours.'
The students of those days did not have strikes in their nature.
A second person was appointed to correct and write the manuscript of Bazal but the Scriptwriter complained. He said, 'I find it easier to read his (Shaigh Zakariyyah's) script.' He became my supporter.
In this way, after circulating around and around, the Bazal came back to me.'

ATTENDING CLASS WITH WUDHU

Hazrat Shaigh stated, 'The late Muhammed Hassen was my colleague and friend. In my childhood, I did not see any colleague of mine more pious than him. The two of us decided that we will make sure to read every Hadeeth in the presence of our Ustaaz with Wudhu and that we will not miss the reading of any Hadeeth.
These days, due to a weak bladder, I am unable to participate in the Iftaar too because any movement causes pressure and the need to urinate. Further, I do not even have any appetite left that will force me to join you people at Iftaar or at meals. However, these are circumstances beyond my control.

Nevertheless, the two of us sat in the lessons like guardians over each other. If he needed to make Wudhu then he would tap me with his shoulder and get up. I would immediately distract the Ustaaz by saying, 'Hazrat! At this point, this objection arises' and ensure that the Ustaaz doesn't proceed any further with the lesson until my friend completes his Wudhu and returns in time to hear the text ahead. He would in turn do the same for me.

Once, in accordance with our understanding, I objected that, 'In Fathul-Qadeer the explanation is ...'

My Father said, 'I will attend to your objection from Fathul-Qadeer at the appropriate time. Let me narrate a story first.' My Father recited poems and narrated stories during the lessons too. My Hazrat on the other hand was a personification of dignity and awe.

As an Ustaaz, my practice was to follow my Father's method until the second Semester and thereafter follow Hazrat's method because we had to finish the Kitaab.

Muhammed Hassan Marhoom, had a refined and fancy writing style. People with decorative writing skills do occasionally put the dots in the wrong places. He was given the responsibility of writing the script of the Bazal, but due to his fancy script, it came back to me.'

NOT EATING PAAN IN THE PRESENCE OF HAZRAT SAHARANPURI

Hazrat Shaigh stated, 'I chewed Paan (betel leave) without tobacco in the days of my Father. I only started chewing tobacco much later.

I got upset if any guests, no matter how high ranking, arrived during the period my Hazrat allotted to writing the Bazal. If anybody arrived during that allotted time, then I would start writing the Shaz-raatus Sahaah. For further details refer to the Aap Beti Vol. 2.

I chewed a lot of Paan. However, no black stains appeared on these teeth during the days of my Father or my Hazrat.

When the post was delivered in the mornings to my Hazrat then I would slip away quietly to hide and chew Paan. I had an understanding with an employee in the library about this.

Once, I had to accompany Hazrat to Gangoh. While there, Baree Ammaa (Naani Ammaa-Hazrat Gangohi's Respected Wife)
prepared a small Paan for Hazrat and a big Paan for me and sent it in.
That was the first time that Hazrat mentioned my Paan eating habit.'

A GATHERING OF STUDENTS

On the 7th Ramadaan-ul-Mubarak, till the end of Ramadaan, a gathering of Students took place, in the Courtyard of the Masjied from 10.00 a.m. to 11.00 a.m. It was initiated in response to a lecture that Hazrat Moulana Alimia delivered. Unfortunately due to my ill health, I was not able to sit through the full lecture. Moulana congratulated the Students and the Ulema for coming here for a blessed purpose and explained to them what the value of their coming here is.
On the second day, Hazrat Moulana Manzoor Naomani delivered a lecture.
He said, 'You have all gathered here for a very important object. Just as Rasoolullah (SalALLAHoo Alaihi Wasallam) made this Ummah his inheritors in A'maal (Practices) similarly he also made them his inheritors in Roohaaniyyat (Spirituality). This cycle was preserved in the Ummah from generation to generation.
We all fast and recite the Quran etc. and do other deeds at our homes too. But for us to come here, the object is to create Spirituality in our deeds. That is dependant on Hazrat (Madda Fuyoozahoom) remaining pleased and his heart staying open towards you. If, ALLAH forbid, he gets displeased with you for some reason or his heart is hurt then the real danger exists that the entire gathering could go back deprived and suffer a catastrophic loss. Therefore, you should always bear in mind two important points:
(1) Guard your time. (2) Do not speak unnecessarily
After two or three days, Sayyidina Shaigh Abdul Qaadeer Jilaani's lectures were read in this gathering.

SEVENTEENTH MAJLIS

17th Ramadaan-ul- Mubarak

NO MATTER WITH WHAT DEGREE OF INATTENTION ALLAH'S NAME IS TAKEN, IT NEVER GOES WITHOUT ANY EFFECT.

Hazrat Gangohi lost his eyesight in the final stages of his life. My Father (Hazrat Moulana Yahya Saheb) was Hazrat Gangohi's special and close Attendant.

He asked my Father, 'Molvi Yahya! Who is seated here?'

Hazrat Gangohi always asked this question when he wished to make an important statement.

My Father replied, 'I am here and Ilyas (Hazrat Moulana Muhammed Ilyas Saheb, the Founder of Tableegh) is here.'

Hazrat Gangohi then stated, 'No matter with what degree of inattention the pure Name of ALLAH is taken, it does not go without leaving an effect.'

This is my view too. A Kaafir can also become a Muslim by taking ALLAH's Name. If one takes this Name with conviction, then Kufr also disappears from the heart.

Thzaakireen take great care to concentrate in the beginning and develop good feelings in the initial stages. This is a delicate and dangerous stage. Don't be fooled and deceived by this state. When the heart gets familiar with Thzikr, then these feelings decrease. So, don't lose heart.

'Love appeared easy in the beginning
But later difficulties surfaced.'

My Respected Brother, Moulana Abdur Raheem Motala, narrated that one day Hazrat addressed him saying, 'Have you heard this couplet?

'The tongue is engaged in Tasbeeh
But the heart is filled with the thoughts of cows and donkeys
What effect will such Tasbeeh have?'

This unworthy Soul replied, 'Yes Hazrat! I heard it.'

Hazrat stated, 'Our Hazrat Thanwi (Rahmatullahe Alaihi) amended this,

'Such Tasbeeh also has an effect'

That is, Tasbeeh of this quality also has an effect. This amendment is in reality what Hazrat Gangohi had stated.'

THE FOUR TYPES OF NISBAT (Affinity/Spiritual Conformity)

Hazrat Shaigh stated, 'Listen attentively. You are Ulema-e-Keraam. The Commentator of Laamee-ut-Daraari records a detailed quotation from Hazrat Shah Abdul Azeez Saheb's 'Tafseer-e-Azeezi' in his Commentary.

Under the commentary of the word ***'Fa-Ghat-Tanee'*** (and pressed me hard) in the Hadeeth (Chapter ***'Kaifa Kaana Ba-da-ul Wahi'*** (How Divine Revelation Commenced) it is written that 'When Hazrat Jibraeel (Alaihis Salaam) first came with the Revelation and instructed Rasoolullah ((SalALLAHoo Alaihi Wasallam) to recite then Rasoolullah (SalALLAHoo Alaihi Wasallam) said, ***'Maa Ana be Qaari'*** (I do not know how to read.)

Hazrat Jibraeel (Alaihis Salaam) pressed Rasoolullah (SalALLAHoo Alaihi Wasallam) hard in a tight embrace and then Rasoolullah (SalALLAHoo Alaihi Wasallam) began reciting.

In the same Hadeeth it is also stated, ***'Hatta balaga minneel Jahd.'*** (Until I could not bear it anymore.)

One interpretation given of this text of the Hadeeth is that 'Jibra-eel found the exertion strenuous.' This interpretation appears seemingly objectionable but it is not so if one understands the basis for the interpretation. When Hazrat Jibraeel (Alaihis Salaam) appeared in his original form, he destroyed an entire nation. Here, he assumed the form of a human being and one is subject to the effects of whatever form one assumes.

If a Jinn appears in the form of a snake or a scorpion and it is struck by a stick then it can die. (The story of Hazrat Shah Ahlullah Saheb is well known. Refer to the Tazkeratur Rasheed). However, if the

Jinn appear in their original form and characteristics, then it may not be so easy to kill them.
The story of Hazrat Moosa (Alaihis Salaam) is recorded in Bukhari Shareef. When Hazrat Izraa-eel (Alaihis Salaam) came to claim his Rooh, he slapped Izraa-eel hard, smashing one of his eyes in the process. Many ignoramuses, due to their ignorance, voice many objections to this Hadeeth. I also received many letters objecting to this Hadeeth. However, in this instance too the same applies. Malik-ul-Maut (Alaihis Salaam) appeared in the form of a human being. Thus, the effect of the assault was evident.
We learn therefore that if the appearance changes, then the being is subject to the effects and influences of the assumed form.
The Ulema submit various views why Moosa (Alaihis Salaam) slapped Izraa-eel (Alaihis Salaam). In my opinion, the Angel did not introduce himself as 'Malik-al-Maut'. My Father was of the opinion that the Ambiyaa (Alaihemoes Salaam) are superior to the Angels. The Angels seek permission from the Ambiyaa before removing their Souls. At the time of his death, Rasoolullah (SalALLAHoo Alaihi Wasallam) said, ***'ALLAHOOMMA ANTAR RAFEEQUL A'LA'*** (Oh ALLAH! You are the Highest Companion).
From this you can understand the discretion vested in a Nabi. Since the Angel approached Moosa (Alaihis Salaam) without permission and Moosa (Alaihis Salaam) was stern in nature, therefore he slapped him.
Be that as it may, Hazrat Jibraeel (Alaihis Salaam) embraced Rasoolullah (SalALLAHoo Alaihi Wasallam) tightly three times. The Ulema explain that this was a method the Ustaaz employed to caution the Pupil to concentrate. The Ulema deduce from this incident that an Ustaaz may caution a Pupil thrice. However, in my opinion, this tight embrace was to develop the Nisbat-e-Ittihaadiya (indivisible conformity). Nisbat means a link/a relationship. In technical terms it means a special affinity between the Servant and ALLAH Ta-aala that is based on Divine Acceptance and Pleasure as
exists between an obedient Lover and a loyal Beloved. This is also

termed Wusool Ilallah (Divine Union).
Hazrat Shah Abdul Azeez Saheb divides Nisbat into four categories.

1) NISBAT IN-E-KAASI (Reflective Conformity)
When the Mureed begins making Thzikr then a light from the Shaigh's heart radiates on the Mureed and this radiation leaves an effect (feeling) on the Mureed's heart, just as flame leaves an imprint on wax. However, this feeling signifies the very early and initial stages of the journey. This feeling starts by sitting in the company of the Shaigh. The crying, the weeping and the ego-consciousness that is felt at this stage are due to the Tawajjuh (Concentration) of the Shaigh.
Hazrat Shah Saheb likens this state to, 'A person who had applied a generous amount of Ittar. Whoever sits in his company will most certainly enjoy the fragrance. In fact, this perfume would make his sense of smell fragrant too. However, its effect only lasts while he is present in the Shaigh's Majlis.'
A splendour and brightness develops in the heart due to Thzikr, Shughal and by practicing on ALLAH's Deen. An old lady repeatedly told her son, 'Work hard or else I will beat you mad- mad.'
Somebody asked her what 'mad-mad' means.
She replied, 'I will enroll him in a Maktab (Madrassah). I will pay one or two Paisa in Madrassah fees. The Hafez Saheb will beat him to teach him. When he acquires a taste for learning then he will automatically die with insanity.'
I narrated the story of Mumtaz Gyawi. After writing the Dora Hadeeth Examination in Mazaaheer Uloom during Shabaan, he proceeded to Thana Bhawan, acquired Khilafat there in Shawwaal and returned to his hometown. I have met many people who were crowned with Khilafat by my Elders, immediately after completing the Dora Hadeeth (Final year).
This Nisbat (relationship) is sometimes obtained by performing certain tasks. Mumtaz Gyawi attained success by abstaining from useless talk during his Student days. The effect of this Nisbat is that

the Tawajjuh (Concentration) of the Shaigh falls on the heart of the Mureed and he obtains Spiritual illumination too.
However, Hazrat Shah Saheb (Rahmatullahe Alaihi) stated that, 'This Nisbat (relationship) is very weak. If the mirror (that is the Shaigh) shifts away from the Majlis for a little while too, then the effect goes.'
My view is that the effect will not dissipate through that. If one continues with complete engrossment on this Path then one will progress. However, this effect will dissipate very quickly with sins, especially by casting lustful glances. It is most important to abstain from this sin.
Some Mashaaigh, with special considerations in mind, do accord Ijaazat (Khilafat) to Mureedeen who are still in this state. They accord Ijaazat with this in mind that, 'This Mureed will not linger behind (but will progress.)'
I believe that Hazrat Ahmed Shaheed (Rahmatullahe Alaihi) gave some of his Mureedeen Ijaazat upon Bai-et on the same basis. Hazrat Hajee Saheb accorded Hazrat Gangohi Ijaazat after one week, on the same basis. However, Hazrat Gangohi himself admitted, 'Thereafter, I died and withered away.'
Both Hazrat Hajee Saheb and Hazrat Thanwi accorded Ijaazat on this basis too. These two Esteemed Personalities had two categories of Khulafaa: (i) Majaaz bis Suhbat and (ii) Majaaz bil Bai-et. However, Hazrat Gangohi and Hazrat Shaigh-ul-Hind did not accord Khilafat to anyone in this state. Hazrat Madani too did not give Khilafat to a Mureed who was still in this state. However, towards the end of his life, he accorded Khilafat to Mureedeen who were still at this stage.
I discussed this matter with Hazrat Thanwi and Hazrat Raipuri.
These Eminent Personalities explained that, 'Ijaazat may be given to a person who is still in the stages of Nisbat In-e-kaasi and who resides in a place where Bid'aat (innovations) are rife, in the hope that by his efforts in that area and through the Khilafat, he will strengthen his Nisbat even more.'

(2) NISBAT-E-ILQAA-EE (Acquisitive Conformity)

The Shaigh, through the luminosity of his heart, inculcates a Spiritual awakening in the heart of the Seeker. It is the Mureed's responsibility to preserve this state. If he continues punctually on the path of Thzikr and Shughal then this state will be uninterrupted. If he neglects his tasks then this state will cease. Hazrat Shah Saheb gave the example of 'an oil lamp, in which a person filled oil and placed a wick therein. He then proceeds to light his lamp with the flame obtained from the flame burning bright in his Shaigh's lamp.

This light will continue burning after the Shaigh's death too. The cleaner the oil and wick, the brighter will be the light, on condition that no strong wind blows it off. This Nisbat is higher than the first Nisbat.'

My comment to this is that if a person who attains this Nisbat, continues punctually on his Ma'mulaat (daily recitations and practices) and abstains from sins and some minor violation takes place, then too this flame will continue burning. However, if the person indulges in a major sin, then this flame will be extinguished.'

Hazrat Shaigh stated, 'Sins are of two types: Haiwaani (animalistic) and Shaitaani (satanic). Animalistic sins relate to eating, drinking and lust etc. Satanic sins relate to pride, regarding others as inferior, considering yourself superior etc. I have recorded this in Risaalah Strike.

Mufti Mahmood Saheb, objected that 'by classifying sins into these categories, the wickedness of the first type of sins (animalistic) is diminished.'

It is not so. One may be cleansed of the first category of sins by crying and weeping but Taufeeq is very seldom granted to repent from the second type. People hardly regard these as sins and therefore, they tend to repent very seldom from these sins.

Proof of this is in the Incident of Hazrat Adam (Alaihis Salaam) who, despite being prohibited from going near the Tree, yet he approached it, admittedly by mistake. He then repented and his

repentance was accepted. Iblis on the other hand, refused to make Sajdah due to Takabbur (pride).
The first type of sin instills dependency and need, whilst in the second type of sin, one vies with ALLAH for HIS Greatness. I have met many people, whose condition was worthy of envy but they fell from grace because of considering others as lowly and looking down upon people.
However, if a person in this stage is also guilty of other sins then the matter becomes even more complex.
I witnessed five Eras of my Elders, Contemporaries and Juniors. I can still clearly see the Eras from Hazrat Gangohi till Molvi In'aam Saheb. I have found one curse in every Age. In every Age, people continue saying, 'That which was in Hazrat is not found in him.' For example they said, 'That which was in Hazrat Moulana Ilyaas is not found in Hazratjee (Moulana Muhammed Yusuf Saheb).'
I always said, 'That which was in my Hazrat was not in my Uncle.'
Some of Hazrat Gangohi's Associates made such statements. They were men of such high caliber that to the next generation they were like Mashaa-igh but they did not make Rujoo (re-pledge their Bai-et) to Hazrat's Khulafaa. This contemporaneousness became an obstacle for them and they fell.
Hazrat Madani wrote, 'When I received Ijaazat, I started palpitating.'
When getting Ijaazat, a streak of light flashes before one and it makes one completely restless. That is in reality Ijaazat.
This Nisbat (Ilqaa-ee) is much stronger than the first. Look! If anyone solidifies an image, then it would be strong, otherwise it vanishes.

(3) NISBAT -E- ISLAAHI (Reformative Conformity)
This is a higher stage than the first two Nisbat. Here, the Shaigh grants a considerable part of his Spiritual Illumination to the Mureed. However, this is obtained in stages and the subsequent progress is in stages too.
First the Shaigh reforms the Mureed's character, then the person

progresses gradually.

It is like a person who digs a canal and cleans it. As he digs and continues digging he eventually joins this canal to some huge river or dam. If, for some reason, any small roots or branches fall into the canal then that will not stop the flow of water. If any minor imperfections surface then they too will flow away.

I am only stating this lest some layman observes this imperfection and wrongly concludes that, 'A particular Hazrat also committed this or that sin or also indulged in this or that violation therefore it is permissible for me to do the same. 'If anybody reasons like this then he faces destruction.

The few weaknesses we read about in the lives of the Sahaabah occurred at this level of Conformity. However, the blessed company of Rasoolullah (SalALLAHoo Alaihi Wasallam) caused everything to flow away. That is, they made a Taubah of such purity that everything was cleansed.

In the Nisbat-e-Islaahi stage, the Seeker reforms, trains and refines his corrupt and bestial nature.

(4) NISBAT-E-ITTIHAADI (Indivisible Conformity)

At this stage of Conformity, the Shaigh enters into the heart of the Mureed. This level of conformity becomes a personification of 'I become you and you become me'. Whatever enters the heart of the Shaigh, enters the heart of the Mureed too. At this level of Nisbat, the Shaigh joins his Rooh to the Seeker's Rooh and fortifies any strong qualities in the Seeker with the full force and power of the Rooh of the Shaigh. This Nisbat is the strongest of all.

Hazrat Khwaja Baaqi Billah, the Shaigh of Hazrat Mujaddeed Alfe Thaani, lived on the outskirts of Delhi. One day, a few guests came to visit him. As fate would have it, the Shaigh had nothing in the house at that time. He did not even have a minute amount of the basic necessities too to entertain them with. The Shaigh was concerned. He paced in and out of his room frantic with worry.

I have seen how my Elders go out of their way to accommodate and extend hospitality to any important guests they receive. Hazrat

Saharanpuri once visited Thana Bhawan for an extended stay. Hazrat Thanwi (Rahmatullahe Alaihi) extended hospitality of such a standard that at one meal he placed sixty-two plates with different dishes to welcome Hazrat Saharanpuri. Hazrat merely said, 'Why did you go out of your way and impose on yourself in this way?'

Hazrat Thanwi (Rahmatullahe Alaihi) replied, 'Hazrat, you visit me very seldom.'

Be that as it may, I was narrating the story of Hazrat Baaqi Billah. He was greatly disturbed. A Naan Bhai (person who bakes Naan) had a shop nearby. The Naan Bhai had great love for and confidence in the Shaigh already. He looked at the Shaigh and realised that the Shaigh is disturbed because he does not have any means to extend hospitality to his guests. He immediately went about preparing a delicious meal and served the guests. The guests ate.

The Shaigh (Alaiheer Rahmah) was visibly delighted at this and said to the Naan Bhai, 'Ask whatever you want.'

He said, 'Hazrat! ALLAH has granted me everything I need through your Duaa.'

When Hazrat insisted, he said, 'Hazrat! Make me like you.'

Hazrat Khwaja Saheb said, 'Ask for something else.'

However the Naan Bhai pleaded and insisted that Hazrat fulfill this wish.

The Shaigh took him into his room and joined his own Rooh, which was filled with amazing attributes, to the Naan Bhai's Rooh and made him a Possessor of all his strengths and wonderful qualities.

But since this transmission was immediate, the Naan Bhai could not bear it and passed away on the third day.

In short, when both emerged from the room after a little while, the Naan Bhai resembled the Shaigh in appearance too. There was no difference in their physical appearance. The only difference was that the Shaigh was conscious and the Naan Bhai was in a state of stupor. The poor Naan Bhai was overcome by a state of intoxication and died after three days.'

Hazrat Shaigh stated, 'However, the Naan Bhai died a Hazrat Khwaja Baaqi Billah. Since this transmission took place instantly on the Naan Bhai's insistence, thus he could not bear it. The rule in this finite world is that perfection is attained and passed on in gradual stages.
Here, in the Hadeeth, the term ***'Fa-Ghat-Tanee'*** implies that Hazrat Jibraeel (Alaihis Salaam) embraced Rasoolullah (SalALLAHoo Alaihi Wasallam) tightly three times. This was in reality to develop the Nisbat-e-Ittihaadi.
In my opinion, the Nisbat In-e-kaasi was already attained, while sitting in solitude in the cave of Hira. However, the remaining three Nisbat were infused by Hazrat Jibraeel. Eventually, after attaining the Nisbat-e-Ittihaadi, Rasoolullah (SalALLAHoo Alaihi Wasallam) started reciting:
The basis for the traditions and practices of the Sufis are substantiated from the Hadeeth.
Hazrat Abu Bakr Siddiq attained a relationship of Indivisible Conformity (Nisbat-e-Ittihaadi) with Rasoolullah (SalALLAHoo Alaihi Wasallam). Thus, in every matter, Hazrat Abu Bakr Siddiq's opinions corresponded with the opinion of Rasoolullah (SalALLAHoo Alaihi Wasallam). Both had the same opinion pertaining to the War Captives captured in Badr.
On the occasion of Hudaibiyah, when Hazrat Umar came to address Rasoolullah (SalALLAHoo Alaihi Wasallam) on a certain issue then the words that Rasoolullah (SalALLAHoo Alaihi Wasallam) used to reply to Hazrat Umar were the exact words that Hazrat Abu Bakr
used to reply to Hazrat Umar. The meeting with Hazrat Abu Bakr took place immediately after the meeting with Rasoolullah (SalALLAHoo Alaihi Wasallam). Hazrat Umar did not mention that he had just met Rasoolullah (SalALLAHoo Alaihi Wasallam) nor was Hazrat Abu Bakr aware of Hazrat Umar's meeting with Rasoolullah (SalALLAHoo Alaihi Wasallam) or the response.
Hazrat Abu Bakr's Khilafat for two years and a few months was absolutely essential after Rasoolullah's (SalALLAHoo Alaihi

Wasallam) death, so that the Sahaabah-e-Keraam could overcome the pain of being separated from Rasoolullah (SalALLAHoo Alaihi Wasallam).
Hazrat Abu Bakr Siddiq (RadhiALLAHoo Anho) emulated Rasoolullah (SalALLAHoo Alaihi Wasallam) perfectly. When conditions were stable, then the Khilafat of Hazrat Umar (RadhiALLAHoo Anho) was needed.'
Hazrat Shaigh stated, 'I have seen many people who, resemble their Shaigh perfectly in appearance and in character.'

OCCASIONALLY THE STUDENT RISES HIGHER THAN THE USTAAZ

Hazrat Shaigh stated, 'The Hadeeth informs us, ***'Roob ba Muballeegh Au'aa Meen Saami'***
[Many that receive the Message, understand it better than those who hear it directly.]
Imam Bukhari commented on this Hadeeth and the Ulema have deduced many Masaa-eel from this. Occasionally, the Student rises to greater heights than the Ustaaz, just as Imam Bukhari attained greater heights than his Shuyoogh.
The Ulema also deduce from the above-quoted Hadeeth that one should accept Ilm from those who are junior to you too. The same applies to Sulook.
If you do a little in the morning, evening and at night, then you will find many doors of progress opening for you too.'

A MUBALLIGH'S DREAM

Hazrat Moulana Inaam-ul-Hassan Saheb (Madda Zillahoo) was also present in Hazrat's Majlis. He narrated the dream of a Muballigh who was out in Jamaat. This Muballigh saw a dream, in which he heard Hazratjee (Moulana Muhammed Yusuf Saheb (Rahmatullahe Alaihi) saying, 'In my Era, the opposition to Tableegh was not as much as is happening in Moulana Inaam-ul-Hassan Saheb's Era.'

He then said, 'Moulana Inaam-ul-Hassan Saheb is ALLAH's Hand. You people should support him fully.'

EIGHTEENTH MAJLIS

18th Ramadaan-ul-Mubarak

EVERY CRITICISM NEED NOT BE HEEDED

Hazrat Shaigh stated: 'My statements and actions are not worthy of being considered precedents and proof until you do not verify them. My writings are however reliable and authentic because I submit them to the Molvis and Muftis over and over.'

Hazrat Shaigh stated, 'Today Moulana Abraar Saheb (Khalifa of Hazrat Aqdas Thanwi (Rahmatullahe Alaihi) objected to one practice here and this objection was borne of love. I love such objections. He objected that 'The Taraweeh here ought to be of a standard length (for others to emulate.)'

Hazrat replied, 'Every action here ought to be the standard (for others to emulate). I do not deny this. However, every person has his own reasons for adopting a practice and only he understands that reason. In the Introduction to Awjaz, it is reported that towards the end of Hazrat Imam Maalik's (Rahmatullahe Alaihi) life, he did not attend the Masjied to join in the Jamaat Salaah despite residing in Madina.

When people enquired about this from him, he replied, 'I have a valid reason and for some reason, I am unable to express my reason.'

I have written numerous letters to the Markaz of Tableegh in Nizaamuddeen that, 'You do have the Taraweeh recited in various Masaajid. But you should have the Quran completed in five or six days in one Masjied so that people who arrive there get the opportunity to listen to the complete Quran.'

I have a Quran completed every Ash-arah here, so that those who are embarking on a Tableegh journey or to raise funds for Madrassah purposes also get the opportunity to hear the complete Quran.'

MY VISIT TO THANA BHAWAN AND A REQUEST TO RECITE THE QURAN

Hazrat Shaigh stated, 'One day, Moulana Abdul Lateef Saheb (Rahmatullahe Alaihi) the Principal of Madrassah Mazaaheer Uloom and this insignificant Soul went to Thana Bhawan. While we were seated having our meals in the Courtyard, Hazrat emerged from his house laughing happily. I still remember that moment vividly and see it before my eyes. That sight plays itself out in my mind's eye and ear all the time, till this day. Laughing joyfully, Hazrat said, 'Moulana Zakariyya Saheb! Today I learnt something exceptional about you. I learnt that you are a Qari too.'

I said, 'Hazrat! No. Not at all. I read the Quran in Farsi (Persian).'

Hazrat stated, 'What I knew till now was that you are not a Qari. However, a large group of ladies have gathered in the house and they are all unanimous in their view that you are a Qari. They have asked me to request you to recite the Quran to them.'

I knew beforehand that Bhai Ahmed Ali Saheb Makki was there with his wife. I asked, 'Hazrat! Is Bhai Ahmed Ali's wife perhaps in that group?'

Hazrat asked, 'How did you make that deduction?'

I said, 'Oh, then the report is correct.'

I then narrated the full story of Tuhfat -ul-Ikhwaan and Sharah Jazri.

I added, 'Hazrat! I am a Qari in Madina, not in India.'

THE INCIDENT OF STARTING TAJWEED LESSONS IN MADINA

Hazrat Shaigh stated, 'In the year 1345 (after Hijrat), I went to Madina to live for a year. While there, the desire to study a little Tajweed crept up in me. I started Shaatbi by the renowned Qari, the Ustaaz-ul-Asaatizaa Qari Hassan Shaa-eer. He was already aged at that time. He was the Ustaaz of most of the well-known Quraa of Madina and Makkah and a renowned Personality.

However, in my very first lesson, I had a difference of opinion with him. Hazrat Qari Saheb told me not to bother about understanding the meaning of the couplets but that I should only concern myself

with memorising them.
I said, 'I will memorise the Couplets. But what benefit is there for me to memorise them like Quranic words, without understanding?'
My Hazrat found out about this incident after many months.
Hazrat told me, 'Why did you not tell me? I would have taught Shaatbi to you with understanding.'
My relationship ended as a Student with Qari Saheb on that day. However, his affection and love for me remains unchanged till this day. When I visit Madina, then he still introduces me with great happiness and pride as 'My distinguished Pupil.'
I translated his Compilation Tuhfat -ul- Ikhwaan fee Bayaan Ahkaam-e-Tajweedeel Quran at his behest. The Kitaab was reprinted many times. I also wrote the Sharah Arabi Jazree at his instruction for Students.'
Hazrat Shaigh stated, 'At one stage I was the deputy Imam in the Masjied of the Madrassah Qadeem. One day, Qari Muhammed Husain Ajraarwi asked Hazrat, 'Is Salaah valid behind Molvi Zakariyya?'
Hazrat replied, 'My Salaah is valid. If your Salaah is not valid, then you should repeat it.'
(This question was posed because Hazrat Aqdas Shaigh Zakariyya recited the Quran at a fast pace in Salaah.)

NINETEENTH MAJLIS

19th Ramadaan-ul-Mubarak

EXPRESSION OF SORROW AT THE RUINATION OF KHANQAAHS AND THE CAUSE OF STRIKES IN MADRASSAHS

Hazrat Shaigh stated, 'A thought has continuously been entering my mind. Our Khanqaahs are facing extinction. There is neither a Raipur left nor a Thana Bhawan nor a Gangoh. I especially address these words to (Moulana) Alimia and Moulana Manzoor Saheb. (Both were present in that Majlis.)
Tell me, what steps should be taken to revive these Khanqaahs?
We have heard and we have heard well. I depart (from this world)

leaving this as my Final Wasiyat (advice).
I have repeated this Wasiyat many times during my lessons. Whatever effort we make towards realising a worldly goal, if we are unsuccessful in our pursuit then it is a loss. However whatever effort we put into Deen, even though our efforts may not yield fruit but it is still fruitful because we dispensed good advice and counsel.
The strikes and strife that are surfacing these days in our Madaaris are all due to the absence of this Khanqaah-ee life. The Hadeeth informs us, 'When no one will remain to take the Name ALLAH-ALLAH on earth, then Qiyaamat will take place.'
The same applies to the preservation of Madaaris. No matter with what lack of concentration we take ALLAH's name it never goes without leaving an effect. We have no sincerity left. Let this system and custom of ALLAH-ALLAH increase and spread. No Fitnah will surface wherever ALLAH's name is taken in abundance.
Remembering ALLAH in calamities and misfortunes is like halting the March of Alexander.
In the past, there always was a group of final year Students (Dora Hadeeth) who were Thzaakereen. Make Thzikr a common practice amongst all, whether Thzikr is made with Riyaa (for show) or whether Nafil is offered for show but do practice on this.
I have intentionally highlighted Riyaa (show).
Sufyaan Thuri (Rahmatullahe Alaihi) stated, ***'Na'lamo nad Deen le ghaireellah fa abaa ay ya koona illaa lillah'*** [We acquired Deeni Ilm for purposes other than the Pleasure of ALLAH but Ilm refused to be for any purpose except for ALLAH.]
I have written many letters to Moulana Qari Tayyeeb Saheb bringing this to his attention. I continuously instruct the Nizaamuddeen Elders about the same. Presently, a group of Thzaakereen have been selected and tasked for this purpose in Nizaamuddeen.'
Hazrat Moulana Manzoor Naomani Saheb responded, 'Insha-ALLAH, this Salsala will commence.'
Hazrat said, 'Prepare people for this.'

Hazrat Shaigh stated, 'Molvi Manfi-at Ali Saheb, a Pupil of my Father, who afterwards established contact with Hazrat Thanwi, wrote a letter to me asking, 'What is your opinion about the Muslim League and the Congress?'

I replied, 'I am not a political person. I consider both of my Elders - Hazrat Thanwi and Hazrat Madani- as the sun and the moon. Anyone you choose to follow amongst these two will prove beneficial.'

Hold tight to the Deen that our Elders, Hazrat Gangohi and Hazrat Nanotwi, established. There will not be another Qaasim or Rasheed born. Therefore, emulate them and follow them. Let the Name of ALLAH flow on your tongue with excessive repetition. Insha-ALLAH this Name will enter the heart and the mind too.

Our Elders did not accept the Bai-et from Students. Hazrat Gangohi was very strict in this matter because in Hazrat's days, a Seeker of Knowledge was indeed a Seeker of Knowledge. The students in those days were totally engrossed in studying. It is only afterwards that apathy and negligence surfaced in this fraternity. That approach (of not accepting the Bai-et from students) was correct in that Era. Perhaps through this (Thzikr) Students will fall in line again. Otherwise, they will waste their time reading newspapers or engaging in other trivial pursuits.'

COMPARING THIS RAMADAAN WITH PREVIOUS RAMADAANS

Hazrat Shaigh stated, 'More than half the Ramadaan has passed. Try to do something'

He then specifically addressed Moulana Alimia and Moulana Manzoor Naomani and said, 'I ask one question every year in Ramadaan and I will pose the same question this year, again. What is the difference between the Ramadaan of last year and the Ramadaan of this year? Brothers! I have noticed a decline in myself. I have not braced myself to receive a reply to my question. I remember and long for those months of Ramadaan that I spent in solitude and alone.'

Hazrat Shaigh stated, 'Molvis! You have met the Elders.
Brothers! Those who met and saw these Elders and ALLAH's Servants also transmit an effect.
Moulana Habibur Rahman, Ra-ees-ul-Ahraar (leader of the Liberals) established contact with Hazrat Raipuri before his death. That meeting and contact eventually pulled him. However, the field is now regretfully empty of Elders of that caliber. There are people living today who had met those Elders. If they attend to their responsibilities and push the work forward then the work will progress. Just the mere sight of those Elders filled the heart with Noor. Those Elders were so simple in appearance and so easily approachable that one concluded by just merely casting one glance at them that 'this is no ordinary person.'
I do reprimand you every year. Consider this a blessing because you may not even find anyone to reprimand you in future.'
Hazrat Shaigh stated, 'The faces of my Elders are before me like a bouquet of flowers. I see Hazrat Thanwi's face. I see Hazrat Madani's face. When Hazrat Madani ascended the Mimbar after applying Ittar and crowning himself with an Amaamah to deliver the Khutbah then the sight of Rasoolullah (SalALLAHoo Alaihi Wasallam) greeted one before one's eyes.'

CRYING IN SECLUSION

I observed my Father and I also observed Hazrat Madani weeping loudly in the last portions of the night. Initially, both Hazrat Madani and Hazrat Raipuri slept alone at night.
I accompanied Hazrat Madani once on a sea-voyage. That night Hazrat Madani said, 'Place his bed next to mine. Everyone else should sleep at a distance from me.'
Somebody objected to this. I told him, 'Hazrat will not be inconvenienced if I stay with him.'
The condition of those Elders was:

> ***'Our work is to cry at nights, longing for the object of our hearts.***

Our sleep is to be drowned in thoughts of the Beloved.'

Hazrat Shaigh stated, 'I enjoyed an informal relationship with my Elders too.
Hazrat Madani was once sobbing loudly in the last portion of the night. After he calmed down, I said, 'Three wives passed away already. If the fourth wife passes away, then you will get a fifth wife.'
Hazrat remarked, 'Bhai! We only start getting acquainted with each other after four or five years and then they depart.'

A BRAVE BELIEVER WELCOMES DEATH WITH A SMILE

Hazrat Shaigh stated, 'Your facial expression should be such that when people see you they start loving you.

'Recall the day you were born when everyone was smiling and you were crying.
Let your death be a time when everyone cries and you smile.'

Remember, at your birth, everyone smiled while you cried. Let your death be a time when you are smiling while everyone else is crying. Only those who prepare for what lies ahead will leave this world smiling.
A certain Saint, while in the grasp of Death, witnessed the delightful vision of Jannah and its beautiful Damsels. He recited a couplet:

'If my destiny in love is that which I have seen
Then I have wasted the days of my life.'

It was reported that this entire spectacle disappeared and something else appeared. On seeing that he laughed happily and left the world smiling.
I saw my Aunt while she was in the pangs of Death. She called out loudly to me, 'Help me to sit up quickly. Rasoolullah (SalALLAHoo Alaihi Wasallam) is coming.' Her soul left her body immediately after that.
When my Grandfather, Moulana Ismail Saheb passed away, then crowds from Nizaamuddeen to Delhi (a distance of up to three miles) converged. A pious Man, who was a Saheb-e-Kashf revealed

that 'Moulana Ismail Saheb is saying, 'Take me away quickly. I am embarrassed. Rasoolullah (SalALLAHoo Alaihi Wasallam) accompanied by a large number of Sahaabah are waiting for me.'

'The sign of a sincere Mumin is that
He leaves with a smile at the time of Death.'

TWENTIETH MAJLIS
20th Ramadaan-ul-Mubarak

EGOISTIC ACTS ARE USELESS OFFERINGS

Hazrat Shaigh stated, 'The Quran and Hadeeth strongly condemn Riya (performing a deed to impress others.) An oft-quoted Hadeeth informs us that, 'Three groups of people will be the first to be cast into Jahannum. The first of these three will be those Ulema who performed their tasks for show and vanity. A person like this will be shown the record of his Deeds and be told that, 'You did all this to win recognition and prominence amongst people.'

Having said this, I am aware that in a life-threatening situation, the Shariah permits one to drink wine too, until death.

I am of the opinion that it is best to offer Nafil in the privacy of one's own home but in the present day and age it is more virtuous to offer the Nafil in the Masaajied. The Age when Salaah pulled one to itself is now gone. It has become very difficult to go home and offer Salaah. Those days are gone.

Once, while Hazrat Abdullah Ibn Zubair was offering his Salaah, a sling was aimed and shot on the Minarat of his Masjied. The Minarat collapsed. After completing his Salaah he noticed a pile of sand and asked, 'How did this pile of sand land here?'

Thus practice, whether you practice with show too but do practice. InshaALLAH, through the Blessings of Amal, Sincerity will be born. If, in the present Age, the Leaders of the Ummah start offering their Nawaafil at home, then the followers will not offer Nafil at all. We should always bear in mind that we are Mudhtar (we are in a distressed and agitated state).'

A person said, 'With this method, the accusation of the Mubtade-een (Innovators) that the Deobandi group do not offer their Sunnat because they have no love for the Sunnat of Rasoolullah (SalALLAHoo Alaihi Wasallam) will also be refuted.'
Hazrat replied, 'Don't concern yourself with their opposition. They will never give you a chance to rest.'
A Tableeghi Jamaat went somewhere. The people there objected that 'these people do not offer the Salaami.'
When the Jamaat offered a Salaam, those people retorted, 'They are only doing this for show. They don't offer Salaam from their hearts.'
You do not need to concern yourself with such objections from any source, whatsoever.
There once was a Saintly Buzrook. His wife was disrespectful to him. Most saintly people have wives like this because these poor Souls are always careful about fulfilling her rights in full.
One day, he decided to display his Karaamat to his wife. He set off, floating in the air from his roof. His wife also witnessed this amazing spectacle.
When he returned home, his wife commented that, 'I saw a Buzrook today, floating in the air over our roof. What good is there in you? What abilities do you have?'
He replied, 'Well, that was me.'
His wife said, 'Oh! Is that why the person was floating lopsided?'
Brothers! These Bid-atee (Innovators) are like that. They will never accede and they will never concede.'
There is a well-known story of a Father and a son. They were on a journey somewhere astride a pony. The father was riding the pony and the son was leading the pony (walking).
Some people saw this and said, 'What type of a merciless father is this? He rides and his little child must walk alongside him. The father got off and allowed his son to ride the pony and he walked alongside.

They proceeded a little further when they came across a group of people who remarked, 'What cruelty is this? The son is riding and the poor father must walk.'

Thereafter, both mounted the pony and rode ahead. After a little while they came across a group of people who remarked, 'This is the height of cruelty.'

On hearing this, both got off and walked alongside the pony. A little while later they came across a group of people who remarked, 'This is the height of stupidity. They have a pony and both choose to walk.'

On this, the father said, 'This is the Duniyaa. They will object and criticise every action.'

Brother! Do not concern yourself with people's comments and criticism. Do whatever you have to do for the Pleasure of ALLAH alone.

LONG OUTFITS HAVE A SPECIAL LINK WITH LEADERSHIP

Hazrat Shaigh stated, 'You should abstain from the outfits, modes and fashions of others (i.e. the Disbelievers). I observed from my student days that the outfit of the leaders of every group is similar. The leaders of Muslims, Hindus, Christians all wear long outfits.

We deduce from this practice then that long outfits appear to have a special link with leadership. However, we Muslims must wear clothes in the mode of our Mashaaigh and our Elders. About fifteen to twenty years ago, whenever I saw people wearing this tight body-fitting outfits then it was my Fatwa that people dressed in such clothing should stand in the back Saff for Salaah.'

TO BE HEADSTRONG IN FOLLOWING YOUR OWN OPINION IN THE FACE OF A CLEAR DIRECTIVE FROM THE SHAIGH IS THE CAUSE OF DEPRIVATION

Hazrat Shaigh stated, 'My Senior Hazrat Raipuri was leaving for Haj one year. He instructed his Khulafaa that, 'If you need to query any matter in regard to Tasawwuf, then refer this to Hazrat Saharanpuri

and if you have any political queries then refer this to Hazrat Shaigh-ul-Hind.'

Once my Hazrat Saharanpuri too was leaving for Haj. He entrusted and referred his Khulafaa during his absence to Hazrat Raipuri. One man decided to refer his matter to another Shaigh. When Hazrat returned, he said, 'I lost him.'

HAZRAT THANWI'S STATEMENT CONCERNING OUR SENIOR HAZRAT RAIPURI

Hazrat Shaigh stated, 'Hazrat Aqdas Thanwi said, 'I have no fear of sitting on Hazrat Shaigh-ul-Hind or Hazrat Saharanpuri's lap too, but I fear sitting in Hazrat Raipuri's Majlis.'

This was because Hazrat was exceptionally accomplished in Kashf (Spiritual Intuition.)'

TWENTY-FIRST MAJLIS

21st Ramadaan-ul-Mubarak

FAREWELL TO RAMADAAN

The following Nazam compiled by Muhtaram Moulana Muhammed Thaani Saheb, the Editor of Ridwaan, was recited in the Majlis. Moulana Mueeenuddin Saheb recited the Nazam with great emotion and pain. A strange effect overcame the entire gathering.

Divine Mercy has come; the joys of destiny are in motion.
Abundant Prostration is made in Allah's House.
The great fortune of laps overflowing with blessings.
The noble Ascetics are progressing forward
The Door of the Banquet of Mercy is fully opened
Pulling the Lovers towards you.
Visiting the Garden of Mercy every moment
Filling their garments with flowers
We are the only unfortunate ones who remained deprived
We dusted our garments and returned home
Like a lamp in the banquet

Their moist eyes moistening their garment
We did not appreciate this great Blessing
Carrying a load of sins on our heads.
Ah! Regret is our lot.
Ah! Grieve. What did we come here for and what did we end up doing?
The light dimmed, the moon paled.
The moon and the star are hiding their faces.
Oh Nights and Days and Dawns of the Month of Mercy
You have showered Noor everywhere.
You refreshed the hearts.
If you go then this yearning will also die.
Farewell! Oh Month of Ramadaan Farewell!
Tis not just a wound but a lancet's blow in the heart.
You shower Mercy every year
The breeze of your Mercy reaches every home
Cast one gaze of your Mercy at me too,
Ocean of kindness! Oh Dispenser of Grace!
Whether or not these days of Grace return
And whether the fountain of Kauthar (abundant good) will flow again.
There's so much more, so much more, so much more.
We do not know when the Taverner will close the door.
The Tavern is now open, so let it flow,
So long as it flows, continue filling the cup.

IF ONE HAS THE INCLINATION AND ENTHUSIASM, THEN EVERY STAGE IS EASY TO ATTAIN

Hazrat Shaigh stated, 'Anything that you feel a deep inclination towards is easy to do. I have heard that people, who are keen and frequent cinemagoers, are able to stand the whole night through on their feet.

If we say that a certain Saint had made his Fajr Salaah with his Esha Wudhu and remained engaged in Tahajjud the whole night

through then people express surprise at this. The essence is keen enthusiasm and a strong desire to attain.
From today, the final Ash-arah commences. We have no Knowledge of the next Ramadaan. We do not know whether we will still be alive or not. Therefore compensate for any shortcomings of the previous Ash-arah.'

THE TRUTH BEHIND SAMAA AND URS

Hazrat Shaigh stated, 'The beginning and origin of Samaa and Urs was correct. Many innovations later crept into these practices. Therefore, the Ulema and Muftis were obliged to declare it Bid'at and impermissible.
Urs was initially an event for which a specific date was stipulated in the Spiritual Calendar just as Bukhari Shareef is taught in a specific time in Deoband and Madrassah Mazaaheer Uloom. For the sake of convenience, a specific time is set out for this purpose. This is not Bid'at (an innovation).
During Hazrat Gangohi's Era, I observed that everyday was a day of Eid there. On occasion, Hazrat Saharanpuri arrived. On occasion, Hazrat Shaigh-ul-Hind arrived and sometimes Hazrat Madani arrived. The Attendants would meet these distinguished Personalities.
Urs originated in this way. After the death of the Shaigh, his Khulafaa and those who had confidence in the Shaigh made a point to gather and meet one another, to learn about each other and to increase the Shaigh's circle of influence. Since everyone does remember the date of his Shaigh's death, thus this was a convenient date.
My Uncle passed away on a Wednesday, before the Fajr Salaah. All his Mureedeen remember this date. In short, this was a good practice initially. However, customs and rituals eventually crept in rendering this gathering a Bid'at.
Similarly, it is an established fact that most Chishti Mashaa-igh listened to the Samaa. There are conditions and rules for Samaa.

Imam Ghazali listed these in his Ihyaa Uloom-ud-Deen. Many obnoxious practices have since surfaced in Samaa. Therefore, it was declared Haraam.
There was a singer from Delhi who went for Haj. While there, he heard a Bedouin sing the song that Cameleers sing to urge their camels on. However, just as he started singing, his camels all ran off. He fell down and writhing on the ground said,
'May my life be sacrificed for ALLAH's Messenger.'
People asked him, 'What is wrong?'
He said, 'This is why Rasoolullah (SalALLAHoo Alaihi Wasallam) prohibited singing. If he heard me singing, he would not have prohibited it.'
I have seen my Elders sway on hearing a well-composed and meaningful Qasida. In the Tazkerat-ur-Rasheed it is recorded that Hazrat Shah Abdul Quddus Gangohi would lapse into a state of ecstasy at the sound of a grinding millstone.
Don't be hasty in pointing fingers at our Elders. To emulate their practice is another matter, but don't condemn and oppose them because if they are ALLAH's close Servants then ALLAH declares war on anyone who opposes them. ***'Wa man Aadaa lee Waliyan Faqad Aathzanto hoo bil Harb'*** [Whosoever bears enmity towards my Wali, then I declare war on him.]
Only their Contemporaries have the Haq (right) to object to their practices. Do not pass judgement without Tahqeeq (investigation). This is a delicate point.

'A true worshipper is not in need of beautiful voices.
He gets intoxicated at the mere mention of the Holy Name.'

A true worshipper of ALLAH does not need melodious voices to send him into ecstasy. The mere mention of ALLAH's Name sends him into ecstasy and his heart leaps into a state of exhilaration.
Hazrat Nizamuddeen Awliyaa (Rahmatullahe Alaihi) also advocated Samaa. In his Samaa, Ameer Khusroe (Rahmatullahe Alaihi) recited a few poems. Every few minutes, Sultanjee would lapse into ecstasy. The Samaa recital would then end. Sometimes a few

people sang along in chorus with Ameer Khusroe during the recital.
Qazi Ziya-ud-Deen Saheb was the Grand Mufti of Delhi at the time. When he learnt about these Recitations, he strongly condemned this practice.*

Hazrat Sultanjee explained, 'I am Ma'zoor (excused). Samaa is a cure for certain illnesses.'

When Qazi Saheb's vehement opposition increased, Sultanjee asked, 'If I get clarification from Rasoolullah (SalALLAHoo Alaihi Wasallam) that I am Ma'zoor, will you then accept my explanation?'

Qazijee replied, 'What grounds do I then have to object?'

That night Rasoolullah (SalALLAHoo Alaihi Wasallam) appeared in a dream and told Qazijee, 'He is Ma'zoor.'

Qazi Saheb asked Rasoolullah (SalALLAHoo Alaihi Wasallam) in the dream, 'Oh August Master! (SalALLAHoo Alaihi Wasallam) Must I practice on the Zaaheer (apparent) Shariah or on this dream?'

The next morning Sultanjee asked, 'Will you now kindly leave me in peace?'

Qazi Saheb replied, 'I did not get a reply from Rasoolullah (SalALLAHoo Alaihi Wasallam).' (The silence after the question implied that he should practice on the Zaaheer Shariah.)

While Qazi Saheb was laying on his deathbed, gripped in the fatal illness, Sultanjee set off to visit him. He arrived at Qazi Saheb's house and knocked on the door. The Attendant came to the door and asked, 'Who are you?'

Sultanjee introduced himself. The Attendant went inside to inform Qazi Saheb about his arrival.

Footnote. *Hazrat Sultanjee had four conditions for Samaa:
1) The audience must be people who are pious and have no lust in them.
2) The Reciter must be an adult male and not a child or a young lad.
3) The recitation must not be lustful or vile in any way.
4)The recitation must not be accompanied by any musical instruments like the rhubarb (violin) or the Changh (harp) etc.

(AnFaas-e-Ghaibi Pg. 166)

Qazi Saheb remarked, 'I do not wish to see the face of a Bid'atee in the final moments of my life.'
This Statement was based on sincerity (and not enmity).
Sultanjee replied, 'Inform him that this Bid'atee is not so obstinate. This Bid'atee repented from his Bid'at.'
When these words were conveyed to Qazi Saheb, he immediately removed his Amaamah, handed it to the Attendant and sent him to the door with the instruction, 'Lay this Amaamah at his feet and let him walk on it.'
Sultanjee lifted the Amaamah from the ground, placed it reverently on his head and went inside to meet Qazi Saheb.
Qazi Saheb then recited the following couplet in the presence of Shaigh-ul-Mashaaigh Sultan Nizamudeen (Rahmatullahe Alaihi),

'He who with one gaze turns dust into gold,
Can he please cast one glance at me too?'

(With thanks to Hazrat Mufti Mahmood Saheb (Madda Zillahoo)

IT IS NOT PERMISSIBLE TO MAKE A JUDGEMENT WITHOUT INVESTIGATION

Hazrat Shaigh stated, 'Do not judge anyone without investigation. If you know that someone is a thief then do not allow him into your room. However, do not judge him without investigation and do not label him a thief. It is very important that we pay special consideration to this.'

AN IMPORTANT CAUTION ON A STORY IN FAZAAIL-E-DUROOD

The Fazaail-e-Durood is read once every year in Hazrat's Majlis. However, during this year, the Durood Shareef that is recorded in that Kitaab was recited every Thursday night. Occasionally, the Naat of Mullah Jaami and Hazrat Nanotwi (Rahmatullahe Alaihema) are also recited in the gathering.
Tonight, in the Majlis after Esha, an anecdote recorded in the Fazaail-e-Durood (Pg. 117) was read. In the anecdote, mention is

made of a person who attained forgiveness simply by reciting the Durood Shareef loudly.

Hazrat Shaigh added, 'These are occasional incidents. The Maalik (ALLAH) forgives on the basis of whatever deed HE loves at a particular time. Occasionally, a sentence is uttered with such intense sincerity that ALLAH loves that utterance and forgives due to that sentence.

Similarly, the audible recitation of Durood in this story is also based on the same premise. We do not know what sincerity prompted this person to recite the Durood loudly. ALLAH loved his offering at that time and forgave him.

This should not be made a standard practice and habit. Offer as much Durood as you can, whenever possible.'

Mullah Jaami's Naat was being recited from the Fazaail-e-Durood.

When the words **'Za Mahroomaa Charaa Ghaafeel Nasheeni'** (we deprived souls are sitting in a neglectful state) were recited, Muhtaram Moulana Munawwar Husain Saheb submitted the following revised addition of this version **'Za Mahroomaa Charaa Faareegh Nasheenee'** (we deprived souls are sitting in a leisure state.)

For the past two years now, Hazrat Shaigh's standard practice has been to have the Durood and Tahiyaat recited every night in his Majlis.

TWENTY-SECOND MAJLIS

22nd Ramadaan-ul-Mubarak

IT IS ESSENTIAL FOR THZAAKIREEN AND MUJAHIDEEN TO STUDY THE IKMAAL AND IRSHAAD

Hazrat Shaigh stated, 'Those who are engaged in Thzikr and particularly those whom I have accorded Ijaazat must study both the Irshaadul Mulook and Imdaadus Sulook thoroughly.

I wrote in the preface of the Ikmaal that 'Hazrat Shaigh-ul-Islaam Moulana al Haaj Sayed Husain Ahmed Madani (may ALLAH illuminate his resting abode) emphasised to his close and special

Associates to study the Imdaadus Sulook.'

In this insignificant Soul's opinion too, the study of these two Kitaabs is very beneficial. Hazrat Madani carried a copy of the Imdaadus Sulook and the al-E'tidaal in his case while travelling. Whatever you wish to hear from the Mashaa-eegh and from me is covered in these two Kitaabs.

I emphasise strongly to those who have Bai-et relationships with me to study this humble Soul's Fazaa-eel Kitaabs punctually and diligently. The Thzakireen must especially study the Irshaadul Mulook and the Ikmaalush Shiyam regularly.

Those dear Ones, whom this humble Soul gave permission to accept the Bai-et, will find the regular study of Hazrat Aqdas Hakeem-ul-Ummah Thanwi's Tarbiyatus Saalik and Hazrat Gangohi's Letters that are published under the title Makaateeb-ur-Rasheed exceptionally beneficial.

PLEASURE AT SEEING SOMEONE COMING HERE WITH A PURPOSE

Hazrat Shaigh stated, 'I was pleased at Yunus Saliem Saheb's arrival here. (Yunus Saliem was the Deputy Minister of Railways at the time.) I was pleased not because he is a Minister, but because he left his environment to come here to work.

Experience proves that a person is unable to work in his own environment. If anyone comes here to work in Ramadaan, then I am greatly pleased because one is not able to do the same at one's home. I'tikaaf also becomes difficult. Needs and commitments demand one's attention all the time.

A few days ago, Bhai Yunus's message reached me in which he expressed his wish to come here and meet me. He pointed out that he would meet me at a time convenient to me. I thought that he would spend about five to ten minutes as is customary.

However, I learnt that he arrived about half an hour before the Zuhr Salaah. After completing the Sunnah of Zuhr, I called him in to meet me. I told him, 'This is the hospitality of bats. Come and stick on us.

If you prefer, sit in the Majlis of the Thzaakereen from Zuhr till Asar, on a straw mat and take the name of ALLAH.'
He did exactly that.

PREFERENCE OF SITTING ON A STRAW MAT

Hazrat Shaigh stated, 'A very wealthy Prince lived in Delhi. He had close contact with our Elders. He suggested to my Grandfather that, 'I wish to give my Daughter's hand in marriage to your son Molvi Yahya.'
My Grandfather said, 'What relationship do we poor people have with you?'
He replied, 'I will support Molvi Yahya.'
As a child, my Father knew Qaisar Jahan, the daughter of Mirza Saheb, the Prince. She was very pretty and attractive.
Mirza Saheb pleaded with my Grandfather. My Grandfather said, 'Ask Molvi Yahya personally.'
My Grandfather was sure that he would decline the proposal.
When this proposal was put to my Father, he replied, 'It may never be possible to sit on straw mats again after getting married to her.'
The Nikah did not take place. However, that poor lady was very kind to my Elders and to me personally. As a child, whenever I went to Nizamuddeen then she showered extraordinary love on me.
One day, she sent a message to my Father. She said, 'You declined my hand in marriage. I now desire that Molvi Zakariyya accept my Daughter's hand in marriage. This is my fervent wish and desire.'
My Father laughed and replied, 'Ask him personally.'
When the proposal was put to me, I replied, 'How long am I going to carry her Paan-daan (storage container for beetle leaves) around?'
As a little child, I was acquainted with the lifestyle in their homes, thus my reply.
In our homes, our ladies are almost like a servant and a half.
My Father was pleased at this reply but added, 'There is a difference between my reply and your reply. Your reply smacks of pride.' (For details, see Aap Beti Vol. 1.)

RAMADAAN OF SOLITUDE

Hazrat Shaigh stated, 'Since this bazaar sprang up here (referring to the huge crowds that gathered around him) I fervently long for and remember the Ramadaans I spent in solitude and the Ramadaan months I spent last year in Madina.

I adopted this solitude from Raipur. Our Senior Hazrat Raipuri would greet all his Associates on the 29th Shabaan and in a voice quivering with emotion say, 'We will meet after Ramadaan.'

A much larger crowd gathered there than here.

Many people from Punjab flocked there. Crowds of between five to six hundred gathered there. The only opportunity many of his Associates got to glimpse at his noble Personage was while he walked to the Masjied.

Crowds of people did not surround Hazrat Saharanpuri.

Crowds gathered around Hazrat Thanwi. The arrangement for food from the Khanqah was only for special Associates. The others had to arrange their own food.

The schedule, rules and regulations in the Khanqah were written and published. One of the rules was that two Thzaakereen may not sit together to have meals. No one was allowed to invite anyone for tea etc. without permission from Hazrat Thanwi. However, he always granted permission when consent was sought. The reason for this was because having meals within groups wastes a considerable amount of time.

Our Senior Hazrat Raipuri, made no special Iftaari arrangements for Guests. The Guests were required to make their own arrangements. However, Hazrat provided the supper and all the guests ate together. The Dhaal and food of Raipur was of such quality, that you could not fill more than a quarter of your stomach with it. In Raipur, there was no need for Hakeem Ajmeri's few grains.'* (See Footnote on Pg. 153)

Hazrat Shaigh stated, 'If anybody does not enjoy the food here then he may purchase food from the bazaar but he must practice on 'not asking or offending anyone.'

(The quotation being a line from a couplet in which Shaigh Saadi refers to Jannah where everyone will be satisfied with what he has and not desire or need anything from anyone else. Trs.)
Look, Pyaaro! Half of Ramadaan has passed. There is very little time left. Do not engage in conversations and trivial talk.
For thirty years, I spent my Ramadaan in such a way that you could only meet me after Esha for a little while. This meeting was for the general public.
Our Senior Hazrat Raipuri only allowed close Associates to meet him. They were required to sit in silence while Moulana Abdul Qaadeer Saheb served Hazrat a cup or two of plain tea. While Hazrat drank tea, he exclaimed, 'Subhanallah! Alhamdolillah!' with every sip. The Majlis would end as soon as he finished his tea.
At Sehri time, Abdur Raheem (one of Hazrat's Associates) would plead and insist that he eat a little. Hazrat would consent and eat one or two spoons of Firni to please him. People around him expressed concern that he will get weak.
Hazrat would reply, 'Bhai! I will not get weak.' This is my experience too.
After that, Ramadaan also came there like a fever.
He then narrated that Incident and the completing of one Quran, every day in Ramadaan, which was already quoted before.

THE BEGINNING OF THE I'TIKAAF IN THE MASJIED OF THE NEW HOSTEL

Hazrat Shaigh stated, 'I started making I'tikaaf in the new hostel after Moulana Muhammed Yusuf Saheb passed away in the year

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Footnote: *Hakeem Saa'ad Rasheed Saheb Ajmeri, the son of the renown Physician from Bombay, Hakeem Ajmeri Saheb, was also present this year and spent the entire Ramadaan in I'tikaaf to benefit from Hazrat's company. Hazrat requested him to write a prescription by which the grain can be prepared. Thus the grain was prepared in accordance with his directive, because most people developed a problem with their bowel movements. Hakeem Saheb lives in Surat (India) and is a well-known Physician there.

1384H. In that very year, about twenty to twenty-five people arrived from Nizamuddeen. They said, 'We wish to make I'tikaaf here.'

I never made I'tikaaf in Saharanpur before that. However, I did make I'tikaaf in Nizamuddeen. The facilities for I'tikaaf are very good there.

I told these people that, 'There is no space in the Masjied of Madrassah Qadeem (the old Madrassah.) You people may live in the Guest Quarters or you may make I'tikaaf in the Markaz of Saharanpur.'

However, they pleaded and insisted that they wish to make I'tikaaf here. They decided amongst themselves that they will take turns to sit in I'tikaaf. Thereafter from the year 1385 (after Hijrat) I selected the Masjied of the Daar-e-Jadeed for I'tikaaf. From then the cycle of I'tikaaf continued here. (May ALLAH Ta-aala perpetuate this practice forever and ever.)

Phelwan and Molvi Abdullah Kursiwallah have been coming to spend the Ramadaan with me for about twenty-five years now. There were a few others also, besides them, who also came. There always were about twenty-five to thirty people who gathered here for I'tikaaf.'

SOMETIMES THE SHAITAAN DISTRACTS US FROM IMPORTANT WORK AND LEADS US TO THAT WHICH IS OF LESSER IMPORTANTANCE

Hazrat Shaigh stated, 'Sometimes the Shaitaan engages a person in matters that are not important at the time.

It is not commendable to engage in lengthy Nawaafil during your study and research time. My Uncle had an intrinsic disposition towards lengthy Nawaafil while my Father was more inclined towards engaging in deep study, research and teaching. My Father taught all the Kitaabs from Mizaan to Mishkaat alone in Gangoh. (i.e. the first year Kitaabs to the pre-Hadeeth Kitaabs.) There were about eighty students. He taught all the lessons himself. He also appointed Students from the senior classes to teach the junior classes.

As a little child at that time, this unworthy Soul got enthusiastic about being 'pious'. After Maghrib, I stood and offered long Nafil Rakaat in front of Hazrat Gangohi's room. One day, my Father walked past and slapped me hard saying, 'Why are you not studying?'
At that time, I was aggrieved and angered. I thought to myself, 'He does not offer lengthy Nawaafil himself and then doesn't allow others to do so too.'
However, I understood very quickly what he meant and accepted that he was right. Lengthy Nawaafil can be a Shaitaani trap to prevent one from engaging in Ilm.'

TWENTY THIRD MAJLIS
23rd RAMADAAN -UL- MUBARAK

Hazrat Shaigh stated, 'The (Kitaab) Irshaad-ul-Mulook is easy to understand (basic) while the Ikmaalush-Shiyam is advanced.
A discussion on Duaa in the Ikmaal (pg. 65) was read after Asar. The discussion centered on 'It is not an admirable state to plead and beg from your Lord. An admirable condition is to be granted Adab (respect).'
The text further reads 'Occasionally Adab (respect) inspires the Aarifeen to forsake supplicating (Duaa) because they accept that which Fate already decreed for them. Engrossment in Thzikr does not allow them the time to engage in lengthy Duaa.'
Hazrat Shaigh commented, 'This is true. However, people are on different levels. The Author himself stated, 'The most superior state is to make Duaa in every state as was the condition of Rasoolullah (SalALLAHoo Alaihi Wasallam).'
There are three levels of Duaa. One is the supplication of a Novice, It is essential for a Novice to continue begging and asking.
The second is the intermediate stage.
I heard a story about Hazrat Ibrahim (Alaihis Salaam) in my childhood. When Nimrod was about to cast him into the fire, he said, ***'AL LA MAHOO BE HAALI HASBI BE SU AALI'*** (HE (ALLAH Ta-

aala) is fully aware of my condition and that knowledge suffices as my plea.) This was an appropriate attitude befitting Hazrat Ibrahim's elevated state.
The highest state, is the supplication of the Aashiq (Lover). This supplication is a plea in the Court of the Ma'shuq (Beloved). There is immense pleasure and elation in this. This was Rasoolullah's (SalALLAHoo Alaihi Wasallam) elevated State. Rasoolullah's (SalALLAHoo Alaihi Wasallam) practice is the highest of all.
There was a drought in the lifetime of a certain Saint. The Salaatul Istisqaa was offered but it did not rain. A person went to this Saint to request that he 'make Duaa for rain because the creation is dying.'
He replied, 'It is not raining because of my accursed state.'
Every person is on a different level. You need to have a face like a rose to walk with your nose in the air (Pride). This does not suit everyone.
There were times when Hazrat Moulana Yaqoob Saheb uttered statements of such magnitude that Hazrat Moulana Qaasim Saheb would say, 'If we make those statements then we may be beheaded.'
Every person has his own status.
People pleaded with a certain Saint to make Duaa for rain.
He replied, 'ALLAHmia is fighting with me at this time.'
He then instructed his Attendants to wet his lungi and hang it to dry outside. He added, 'HE would not let it dry.'
His Attendants placed the lungi to dry in the sun.
Suddenly the clouds gathered and the rain came pouring down.
He commented, 'Brother! I told you that HE would not let it dry.'
Brothers! To flatter or to be coquettishly cheeky is all in order in love. If we utter the same words then a Mufti will be obliged to issue a Fatawah of Kuffar.

'The eye of approval is blind to all defects
As the eye of annoyance views everything disapprovingly.'

My Brothers! Supplicate to the Maalik (ALLAH Ta-aala) and plead in the manner that Rasoolullah (SalALLAHoo Alaihi Wasallam) pleaded. There is pleasure in supplicating to HIM.

THE STORY OF AN ALCHEMIST

Hazrat Shaigh stated, 'I heard the story of a King who was addicted to collecting alchemistic prescriptions. I have met such people. They walk around on the roads and do in-depth research into the characteristics of roots and herbs. It is very difficult to walk with them. A person in search of an alchemistic prescription gets so absorbed in the search that he doesn't derive any pleasure in eating, drinking or anything else.

The King told his courtiers to locate a master in alchemy. They informed him about a Water Bearer and told him where to find the man.

This person was summoned to the Royal court. The King asked him and he replied, 'If I had knowledge of alchemy, would I have been in this deprived state?'

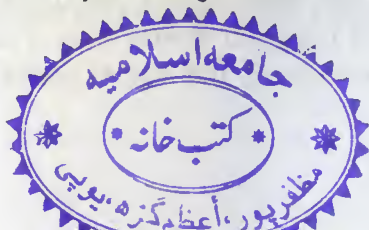
The King accepted this explanation and sent him away. The Courtiers insisted that he is acquainted with the subject.

The King was desperately in search of an Alchemist. He changed his clothes and went in disguise to the home of the Water Bearer. After meeting him, the King said, 'I saw you in a certain place once and immediately fell in love with you. Thus, I have come to serve you.'

The King helped the Water Bearer with his chores of filling water. That evening, the King offered to massage the Water Bearer's feet. The old man started enjoying this treatment.

He said, 'I will pay you 2 or 4 Annaas for your labour.'

The King replied, 'I have no need for that and that is not what I want.'

However, at the old man's insistence, the King joined him for a piece or two of roti at his home. In this way the King served this Water Bearer for a month or two.

A service rendered without an ulterior motive is greatly valued whether this is for the Madrassah or for ALLAH Ta-aala.
After two or three months, the Water Bearer said, 'I know alchemy. I want to teach you this science.'
The King said, 'I don't need to learn it.'

> ***'Show no desire for that which people have. People will love you.'***

You will receive whatever is written for you in Taqdeer. I am not stating that you should not accept anything from anyone but what I am saying is that the more you show indifference to the world and its contents, the more the world will bend down to you. The Quran and Hadeeth too, elaborated on this matter and this is also discussed in the Malfoozaat of our Elders.
The old man pleaded, 'Do learn it.'
The King insisted, 'I do not have any need for it.'
A few days later, the Water Bearer led the King to a spot in the jungle and said, 'I want to teach you alchemy.'
The King replied, 'I have no need for that.'
However, the Water Bearer insisted on teaching the King alchemy.
After the King learnt alchemy, he ran away from there. This old man started using vulgar words and told people how treacherous this person was towards him.
A day or two after running away, the King held Court and sent two police officers to summon the Water Bearer.
The Water Bearer arrived and recognized him immediately.
The King asked, 'Why did you not teach me alchemy when I first asked you to do so.'
The Water Bearer replied, 'Your Highness! Knowledge of alchemy only comes by massaging feet.'
Brothers! If this is for ALLAH's Pleasure then doing so brings great pleasure. Rasoolullah's (SalALLAHoo Alaihi Wasallam) crying was out of Love and intense Ishq. It mattered not whether he received anything or not. This is an explanation of Duaa.'

Hazrat Shaigh stated, 'During these last few nights, supplicate ALLAH for yourself and supplicate especially for the Ummah. By doing so, your own needs will also be fulfilled.
We have not understood who we are. We are caught in the merry-go-round of Shaitaan and are trapped by him. In the process we have disgraced and humiliated ourselves.

TWENTY-FOURTH MAJLIS

24th Ramadaan-ul-Mubarak

THE ARRIVAL OF DOCTORS FROM ALIGARH

The non-Muslim Surgeon who operated on Hazrat's eyes arrived today from Aligarh at 11.00 a.m. He, along with his Companions and accompanied by Hajee Naseeruddin, came to meet Hazrat as Seekers in a humble way. He returned the next day.
He remained seated to witness the Taraweeh and the Salaah. Hazrat-e-Aqdas held the Glorious Quran in his blessed hand and told him that, 'This is the Kitaab that was recited in the Salaah. Three complete recitations of this Kitaab are completed only in Taraweeh here.'
They were greatly impressed by this.
Hazrat Shaigh stated, 'Today I invited my doctor to witness the grand spectacle of Ramadaan here. He took great care of me in Aligarh. I cannot repay these wealthy people with food and drink.'
A frog lived in a certain well. Coincidentally a fish from the sea found its way into the well and told the frog, 'Your house is very small.'
The frog leaped up and asked, 'Is your house perhaps as big as this?'
The fish replied, 'My house is much bigger.'
The frog leaped twice, thrice, up to six times and with every leap it scaled two or three fingers higher and asked, 'Is your house perhaps bigger than this?'
The fish kept on replying, 'My house is much bigger.'
We cannot extend hospitality to the rich with food and drink because they have the best to eat.

I wrote to Hajee Naseeruddin to 'Bring your doctor here. I will show him a spectacle, which no other Muslim can show him on condition that his visit be in the spirit that Bhai Yunus Saliem (the Deputy Minister of Railways) came with.'

The Doctor arrived and witnessed the unforgettable spectacle that unfolded before him. He witnessed the circle of Thzikr and he also witnessed the majestic spectacle of Taraweeh. He left here with a distinct effect in his heart.'

Hazrat Shaigh added, 'There was a young doctor in Aligarh. We became friends. He came to check my blood pressure daily. He took his time to check my blood pressure and stood around talking for a long while.

He also expressed the desire of visiting me in Saharanpur. However, for some reason, he was unable to come.

Brothers! I owe gratitude to the people of Aligarh and Muradabad. The Doctor advised me that 'the best meat for you is veal. If it is not available, then eat chicken meat.'

Hajee Azeemullah, Naseer and others presented plenty chicken meat. I cannot repay you by extending hospitality with food. My hospitality to you is that you extend your visit here by one more day. You can only work if you leave your environment.'

A WARNING

Hazrat Shaigh stated, 'The Students of Darul Uloom and Mazaaheer Uloom run when they hear the 'dum-dumWala' (musical brigade usually leading a wedding party).

There was a King. He bred cats and trained them.

One day the King arranged a poetic gathering. He placed candles between each cat's paws. They were trained to stand at attention, holding the candles with respect whenever a Poet stood up to deliver his poem.

A person in the audience was greatly impressed by this extraordinary sight and wanted to reward the cats. He left and quickly found two mice and set them loose before the cats. All the

cats chased the mice and the whole gathering scattered in chaotic confusion.
This is our condition too. When Nafs and Shaitaan pose a challenge to us, then all this piety disappears in a second.'

YOU CAN ONLY WORK BY COMPLETE CONCENTRATION AND ABSORPTION

Hazrat Shaigh stated, 'I used to go to Thana Bhawan to proof-read the script of Bazlul Majhood.
Hazrat Thanwi's Majlis took place from Zuhr till Asar. He attended to his correspondence in the mornings till 10.00 a.m. The time set aside for a private audience with him was 8.00 a.m. There was a letter box nearby. Anyone who sought a private audience with him, placed a request in the letterbox and waited in the hall. They were called in order and were granted an audience. No one was allowed to enter the hall at that time. If anyone dared enter, then he would be severely reprimanded.
One day, when I got an opportunity, I said, 'Hazrat! I do proof- reading from Zuhr till Asar. I feel terrible because I am unable to attend your Majlis even though I am staying here.'
Hazrat Aqdas replied, 'You do not live here but I do see you. While you are working, I glance at you twenty to twenty-five times and I envy you. Work can only get done in the way you absorb yourself in your work.'
Hazrat Shaigh stated, 'During the scriptwriting of the Bazal, a Superintendent of Police, who was a relative of my Hazrat's wife, came to visit Hazrat. He was fat, suited and booted. He sat close to Hazrat.
I took the opportunity to continue writing the Shazraat. I paid no attention to him. He left, but was very upset with me.
He went outside and told Bhai Mazhar, the Head of the Library who was his close relative, 'Is the character of people who sit close to the Buzrooks rotten like this?'
Bhai Mazhar tried to explain to him and clear the air on my behalf.

He explained, 'It is not so. He is very occupied and busy in his work.' For further details see Aap Beti Pg. 129, Vol. 2.

RE-ENACT THIS ENVIRONMENT IN YOUR OWN TOWN

Hazrat Shaigh stated, 'You people are engaged in ALLAH-ALLAH here, but after you leave here then most people write back to me complaining that, 'After returning from there, I don't feel that effect anymore.'

If you establish this environment in your hometown then that effect would remain. Here, the effect is from the environment. To be punctual in your Ma'mulaat (daily stipulated tasks) is the steps to progress.

One day, Hazrat Shaigh-ul-Hind and Hazrat Saharanpuri, went to visit Hazrat Thanwi. After shaking hands and meeting them, Hazrat Thanwi excused himself and sought permission from both these Personalities pleading respectfully, 'I wish to go and write the Bayaan-ul-Quran for a little while. This is my daily practice at this time.' He left and returned after a little while. The heaviness he felt was now considerably lighter.

I also feel the same in the mornings. I cannot tolerate anyone coming to meet me at that time, with the exception of Hazrat Raipuri, Hazrat Madani and my Uncle.

Once Hazrat Raipuri arrived and I sat for a long time in his company. Suddenly I started developing a headache. I got up from the Majlis. Hazrat was renown for his Kashf (Spiritual Intuition).

Hazrat asked, 'Where are you going?'

I replied, 'Hazrat! I will return in a short while.'

I got up, went upstairs and wrote a few lines. My headache disappeared and I returned.

He asked me again, 'Where did you go?'

I explained that, 'My head was aching.'

Hazrat stated, 'This happens to everyone. Complete your daily Ma'mool. If this happens when I arrive then do inform me.'

Hazrat Gangohi wrote a letter to Hazrat Hajee Saheb in which he stated, 'Occasionally I am distanced from my Elders. This is only due to my heavy engagement in work. Is there any harm in this?'

THREE PERSONALITIES IN ONE

Hazrat Shaigh stated, 'I should not narrate this but a thought entered my mind that perhaps a Servant of ALLAH may benefit from this. I cannot work in the mornings anymore. However, if anybody arrives to meet me now too, then I feel like ripping him apart.

Moulana Ihtishaam-ul-Hassan Kandalwi was a friend of a lawyer who lived in Meerut. One day he visited Kandhla. On his return, Molvi Ihtishaam told him, 'When you pass Saharanpur, then do meet Hazrat Shaigh Saheb too.'

He arrived here in the morning. After shaking hands, I asked him, 'Where have you come from?'

He replied, 'From Kandhla.'

I said, 'I cannot talk to you at this time. Meet me at 11.30 a.m.'

Our Senior Hazrat Raipuri's Khalifa, Allahbagsh Saheb often remarked that, 'A Molvi's brain functions best when the Dastarghaan is someone else's and the arrangement is his.' This is my condition too. At lunchtime, I cheer up.

I invited the Lawyer to lunch. He came.

I said, 'You are a lawyer. Tell me, if you are engaged in studying the evidence of both parties and somebody comes to meet you and to speak to you, then would you like it?'

Be that as it may, I sat and we had an informal chat on the Dastarghaan.

After the meals, I told him, 'You can now meet me after Asar.'

He witnessed the spectacle after Asar too.

He returned to Meerut the next day. That very day he wrote a letter to Molvi Ihtishaam Saheb in which he stated that, 'You sent me to meet a man in whom I saw three people. When I first met him, I got annoyed and wondered 'who you sent me to meet?' I felt that these Molvis have no character. If I did not promise to meet him in the

afternoon, then I would have walked away immediately. However, that afternoon I felt that I was seated in the company of a very close friend and it seemed as if I knew him intimately for many years. After Asar, I did not detect any sign of these two qualities but I now saw a third person here, who took on the role of the Shaigh-e-Waqt (Shaigh of the Age).'
He wrote, 'I am exceptionally grateful to you for directing me to see three different Personalities in one Man.'

REGULATING TIME

Hazrat Shaigh stated, 'Fix a time for your tasks. While attending to that task, do not concern yourself with anyone, small or big. Some people present Akhlaaq (character) as an excuse. They say that if anybody comes then, 'we have to display good character.'
My reply to them is, 'If you needed to go to the toilet at that time, then will you not excuse yourself?'

'Why curse the shepherds, Oh Friends!
If you yourself do not want to,
Then you will find a thousand excuses.'

Make a firm resolution and pledge never to skip your Ma'moolaat (daily Wazaaif). This is the stairway to progress. This was the practice of our Elders.
I first started observing this from Hazrat Gangohi (Rahmatullahe Alaihi). I observed that Hazrat's door was closed everyday at the exact time.'

'Even if my Peer is mere fodder too,
But my confidence in him is sufficient.'

TWENTY FIFTH MAJLIS
25th RAMADAAN-UL-MUBARAK

In the Majlis today, Hazrat Shaigh narrated the incident of how he started teaching and the amazing incident of teaching the Sab'a Mu-allaka. He also discussed how he was selected to teach in Aligarh and his journey to Budhaana for the division of the estate.
Since all these incidents are narrated in greater detail in the Aap Beti Vol. 2, I chose not to record them here. The Readers are advised to refer to Aap Beti Vol. 2 for details on these incidents.

SHOWING NO INCLINATION TO ACQUIRE THE ESTATE IN JINJHANA

This incident is not recorded in the Aap Beti. I will therefore record it here.
Hazrat Shaigh stated, 'We had a large estate in Jinjhana. Some people from Jinjhana came to Saharanpur to tell me that, 'You have a large estate here. Others have now staked a claim over it. Its is valued at approximately one lakh Rupees (Rs 100 000-00).
We will pay you thirty thousand Rupees (Rs 30 000-00) in cash for it. Reclaiming and transferring the land is our responsibility. You can verify our credibility from Master Mahmood. You will only need to go once to the Court to sign the Deed of Sale.'
I refused and said, 'This is not my work. Going to Court is a long drawn out process. I don't have the time to run in circles.'
They pleaded unsuccessfully and left.'

TWENTY SIXTH MAJLIS
26th RAMADAAN -UL- MUBARAK

This evening at suppertime, a large crowd of people arrived without prior notification. As a consequence many of the older Guests and Associates had to go without food. Alternate arrangements were subsequently made for their food. When Hazrat Aqdas learned about this, he was disturbed and expressed regret.

AVARICE WITHIN THE LIMITS OF NECESSITY AND CHANNELED IN THE RIGHT DIRECTION IS VIRTUOUS, OTHERWISE IT IS A VICE

Hazrat Shaigh stated, 'I heard from my Father that a certain high-ranking Aalim and Saint once pleaded with ALLAH Jalla Shaanahoo crying 'Oh my Maalik! If You eradicate greed only then all these disputes will stop. It is only due to greed that people are fighting each other. It is only out of greed that they travel to distant cities to conduct business and they make Duaa only to satisfy their avaricious ambitions.'

ALLAH Ta-aala Shaanahoo replied, 'Who are you to interfere in Godhood?'

He said, 'You are indeed the Maalik. However, if only greed is eradicated from the world then all these arguments, disputes and fights will cease.'

He continued supplicating and pleading incessantly when ALLAH Jalla Shaanahoo said, 'I will lift greed from your surroundings for three days.'

He said, 'No. Please lift greed from the whole world. You have given me plenty.'

ALLAH Ta-aala replied, 'I will lift greed from your circle for three days.'

This Saint was an Ustaaz too. While he was teaching some people came rushing from his house to complain that, 'the Water Bearer did not arrive to fill the water tank today.'

He sent a Student to the Water Bearer's house, but try as he may, the man was not interested at all in doing any work. The Student then tried pleading with the other Water Bearers, but none of them were in the least interested.

After a little while, another group of people came rushing from the house to complain that, 'the Banghan (a lady toilet cleaner) did not report for work today.'

After a little while, another person came running to complain that, 'Nobody wants to sell anything in the bazaar today.'

This Saint was greatly inconvenienced and disturbed. He raised his hands in Duaa and pleaded 'Oh my Maalik! I have forgotten my plea in one day. Three days would be very difficult.' (for nobody had any need of him.)
We deduce from this that whatever ALLAH created is not bereft of Wisdom and expediency. Therefore, the discussion on greed in Ikmaalush-Shiyam does not imply that one should obliterate avarice completely. What is meant, is that one should rein it to the limits of necessity and channel it in the right direction.
Anger too, is a detestable vice but is permissible if it is channeled in the right direction.

ADDENDUM

Imam Razi, Shaigh-ul-Islam ibn Taimiyah and other Research Scholars noted that 'The Ambiyaa (Alaihemoes Salaam) were not sent to obliterate (destructive qualities) but they came to reform and channel these urges. [They were not sent for Izaalah (obliteration) but for Imaalah (reforming and channeling) destructive qualities.]
The Glorious Quran states, ***'Wal Kaaze meenal Ghaiza'*** [They control their anger.]
Imam Ghazali comments, 'The Quran did not say, ***'Wal Faaqi deenal Ghaiza.'*** [They are void of anger.]
In fact, the Quran indicated that a Mu'min is one who despite inherently possessing the fire of anger, suppresses, controls and vents it at the appropriate moments.

'Their flame did not rise of its own accord
Its leap was under the control of Shariah.
Where the Shariah heats it, it heated up
Where the Shariah cools it, it cooled off.'

SEASONAL FRUITS DO NOT CAUSE ANY HARM IF EATEN WITHIN THE SEASON

Hazrat Shaigh stated, 'Hafiz Ibn Qayyam writes in the 'Zaad-ul-Ma-aad' that, 'Any fruit consumed in the season it is produced does not cause harm.'

This is my view too. To object or find fault with any seasonal fruit or produce is like finding faults with the process of Creation. There is Wisdom (Hikmat) in every action of the Maalik.
The benefits are conditional on using it correctly. To use it in a wrong way will be considered abuse.'

MEDITATING ON DEATH

My Friends! This earthly life is sure to end. There is a difference of opinion in every matter but there is no difference of opinion pertaining to the certainty of death. This is our belief yet we do not find the time to work towards eternal life. We can find the time to eat but we cannot find the time to make Thzikr.
The Partition of India and Pakistan taught us clearly, that you will take nothing with you.
With regard to Haj, the Elders wrote that, 'This act comprises of the entire spectacle of death. One has to remove one's clothes and wear only a lungi (lower garment) and a chador (upper garment). The Hajee is escorted to the station and sent off. Some may even escort him to Bombay but they all return. Money, estates, properties, all these will be left behind.'
Hazrat Shaigh quoted,

> ***'Heedless one! The gong of the clock is warning you***
> ***That the march of Time has snatched one more hour from your life.'***

We must always remember and be fully conscious of the fact that our life is nearing its end. I have also heard from our Elders that one should take a reckoning before sleeping that should you die that night then how many possessions will you take along with you and how many possessions will you leave behind.
Remember Death often. The Hadeeth also instructs us to 'Remember the Severer of delights.'
A bier was being carried away. A person asked a Saint, who was standing nearby, 'Whose Janazah is this?'
He replied, 'Yours.'

The person was stunned.
He added, 'If it is not yours then it is mine.'
Illness and death are all events that convey a lesson to us. The curtains of heedlessness drape us. We express surprise at others, yet we study the Kitaab-ur-Riqaaq (Book of Tenderhearted Weeping) the Kitaab-us-Zuhd (Book of Abstinence) and the Kitaabs on Hadeeth and we hardly ever ponder. Various other Juristic Rulings are debated in detail but we fly over these vital Sections.
You should meditate on Death for a little while at bedtime.'

TWENTY SEVENTH MAJLIS

27th Ramadaan-ul-Mubarak

TO ADOPT MEANS IS NOT A NEGATION OF TAWAKKUL

Hazrat Shaigh stated, 'In the pre-Partition days, a man, who was employed in Patiala, had pledged Bai-et to our Hazrat Raipuri and was also linked to the Tableegh work. He was once my Guest for a night. He told me that, 'After studying your Fadhaail-e-Sadaqaat (Virtues of Charity) I resigned from my employment.'
I said, 'That is not prescribed anywhere in the Kitaab.'
Our Elders do not advise anyone to leave their employment.
Hazrat Thanwi was employed in Kanpur. He wrote a letter to Hazrat Gangohi stating that, 'I wish to resign from my employment.'
Hazrat stopped him from doing so.
He wrote a second letter in which he repeated his wish.
Hazrat again stopped him from doing so.
My Father asked, 'If he wishes to leave his employment, then why do you prevent him?'
Hazrat replied, 'You may write to him and express your opinion on your own. I am of the opinion that he should not give up his employment.'
A third letter, in this connection arrived, in which he wrote, 'I resigned from my employment and have come to reside in Thana Bhawan.'

Hazrat Gangohi expressed his great happiness at this and made a lengthy Duaa for him.
Our Elders never advised any Muslim to intentionally subject himself to the rigours of a Mustahab Tawakkul (Voluntary Asceticism). Yes, if they perceive that the person is strong natured and they are convinced that this person will be able to endure the rigours and hardships of Asceticism and can make Sabr then they do subtly hint or suggest that the person should consider becoming independent of the means of livelihood and should rather sit as a Mutawakkeel (relying on ALLAH)'
Hazrat Shaigh stated, 'My Uncle reared a few goats as Asbaab (means). All the goats died.
He said, 'This is the decree of Fate. I sought to adopt the means but was unable to acquire the capital.'
Hazrat Shah Waliullah Saheb recorded his Father's and his own dreams in the Ad-Daruth Thameen fi Mubasheeraateen Nabiyeel Ameen. This Kitaab is exceptionally beneficial both from a Tasawwuf and Ilmi (scholarly) point of view. He recorded forty dreams in the Kitaab.
In one of the dreams he narrates 'I asked Rasoolullah (SalALLAHoo Alaihi Wasallam) whether I could give up the means to earn a livelihood.'
Rasoolullah (SalALLAHoo Alaihi Wasallam) made a Tawajjuh on me. The effect of that Tawajjuh was that my heart became indifferent to all means and instruments. I had no concern or inclination left for business nor a wife nor children.'
He then cast a second Tawajjuh on me. The effect of that was that my external was with the Asbaab (means) but my internal shifted away from the means.'
Mere Pyaaro! You should most certainly work. This is what you have been instructed to do. However, do not attach your heart to the instrument of your livelihood (i.e. employment) but rather rely on Taqdeer. In that case, even if your salary is decreased, you will not find cause for anxiety. Ask and develop the habit to supplicate

before the Maalik.'
Hazrat Shaigh stated, 'In the days of our Elders, there were no newspapers and these other trivialities. Study the biographies and Malfoozaat of our Elders. My Malfoozaat are not worthy of publication until a Mufti verifies them. Listen attentively to the Kitaabs that are read in the Majlis here.
Brother! I am not stopping you from earning a living but what I am saying is, meditate constantly on Death. Our Elders prescribed this.
Instead of worrying about today (this world) rather concern yourself with worrying about tomorrow (life after death). Brother! We only have two days left, so do something.'

A PERSON CAN BECOME A WALI WHILE ENGAGED IN EARNING

Hazrat Shaigh stated, 'In Mirqaat, the Commentary on Mishkaat, Mullah Ali Qari records a story of a Saint who went on Haj. He saw a person there weeping, crying and pleading while holding the curtain of the Baitullah.
This Saint said 'I looked into his heart and saw that he was not in union with ALLAH for the duration of a wink of an eye too.
I then went to Mina. During the halt in Mina, the shopkeepers are very busy. I saw a shopkeeper there who was selling materials worth thousands. When I scanned his heart, I found that, despite his busy occupation, he was not heedless of ALLAH for the duration of a wink of an eye too.'
Hazrat Shaigh stated, 'My Hazrat was once dictating the Bazal to me. My mind was somewhere else.
He said, 'I am concentrating on work and your mind is on Umar and Zaid.'
I perspired in shock and turned to water.'
Hazrat Shaigh stated, 'Before Partition, many poor people would converge here in Saharanpur at night and shout out many strange sounds. In those days, I never slept at night during Ramadaan. I am now ill and excused. I don't know where those people went. There

were great lessons and morals in their cries.'

IF THZIKR IS MADE BY OBSERVING THE RIGHT ETIQUETTE, THEN EVIL TRAITS ARE OBLITERATED

A person asked, 'Is Thzikr bil Jahr (audible Thzikr) superior or is Thzikr bis Sirr (inaudible Thzikr) more superior?'

In reply, Hazrat Shaigh stated, 'In my opinion, what I tell you to do is most superior. Remember my advice. Connect from inside. That is called Nisbat. That is called remembering.

'Be conscious of HIM from inside
Though you appear unconscious from the outside.'

This is all that our Elders had.

If Thzikr is made with due observance of the etiquette, then all vile traits would of their own disappear. In the days of yonder, people spent many years obliterating evil traits. Only after that, was Thzikr prescribed for them.

However, Hazrat Hajee Saheb and our Elders noticed that it is very difficult to spend such a long period in the present age. Thus, they prescribed Thzikr right from the beginning, on condition that Thzikr is Thzikr.

Thzikr has various stages and its effect is proportionate to that stage.'

After the Taraweeh tonight, the 'Hadeeth Musalsal-beet-Tamar wal Maa' (the Dates and Water Hadeeth) was read and narrative consent was granted. Dates were distributed in the gathering.

TWENTY EIGHTH MAJLIS
28th RAMADAAN -UL- MUBARAK

PIETY IN SAHARANPUR

Hazrat Shaigh stated, 'I was still young when an itinerant traveler set off from Calcutta and traveled for about six or seven years. He passed through Saharanpur too. On alighting, he asked people, 'What is the name of this city?'

People told him the name.

Hazrat said, 'Certainly' and asked me why I laughed.
I narrated the entire story to him. With a painful grimace on his face, Hazrat stated, 'Why were you so formal with me? You should have told me this without formalities.'
Nobody went to the station to meet Hazrat Saheb because the telegram did not specify what time the train will arrive. However, food with and without spices for two people was already prepared.
I waited till Zuhr. After offering the Zuhr Salaah (in those days I used to return early from the Masjied) I met Moulana Yahya Saheb Kanjaarwi, at the door of the Masjied. I was acquainted with him already and I also knew that he lived in Bhopal. I shook hands with him and enquired about Hazrat Shah.
He told me that Hazrat Shah Saheb had already arrived and was in the Masjied. I sat on the Saff waiting for him.
After Hazrat Shah Saheb completed his Salaah, I went up to meet him. After shaking hands, I said, 'You have not yet had your meals.' (I enquired about this beforehand from Moulana Yahya Saheb.)
Hazrat said, 'Yes, I have still not had my meals but at this moment I have no appetite.'
I said, 'If you have still not developed an appetite at Zuhr time, then when will you develop an appetite? I am not pleading with your Eminence to change your conditions and I am not opposed to it either but we Students are not familiar with protocol and formalities. I wish to inform you informally that food is ready, both with chilli and without chilli, which I had prepared as a precaution.'
Hazrat stood in silence for a little while. I then addressed Moulana Yahya and said, 'You don't have any conditions, do you? So you come and have your meals. If Hazrat develops an appetite and feels hungry then he will also eat a morsel or two.'
I vividly recall Hazrat's statement, which was said with a light laugh that was more than just a smile, ***'Bohat Acha.'*** (Very well.)
So I immediately added in the same sitting, 'Hazrat! I have a second request. I teach Hadeeth at this time. You are acquainted with Molvi Shafeeq Gangohi. He lives here.' (At that time he was living in

The Barber replied, 'I have not shaved anyone's beard before.'
Hazrat Shaigh stated, 'Many Barbers, who were Bai-et to me, stopped shaving people's beards. When the Deen is entrenched solidly in you, then everything becomes easy. The Sikhs grow their beards. This (lengthening of the beard) is one of the salient features (Sha-aa-eer) of Islaam. We have not heard of any Sikh Officer who had to shave his beard because of employment requirements.'

HAZRAT GANGOHI'S GOING TO PERFORM THE EID SALAAH

Hazrat Shaigh stated, 'I offered the Eid Salaah behind Hazrat Gangohi. Hazrat set out to the Eidgah on a palanquin. Hazrat Shaigh-ul-Hind also helped to carry the palanquin. Hazrat lifted me onto his palanquin and seated me next to him.
Hazrat looked sublime in his white Amaamah and Cloak.
Clothes look elegant on some people and do not suit others. Clothing looked aesthetically elegant on our Elders. I saw Hazrat Thanwi. I saw our Senior Hazrat Raipuri and I saw our Junior Hazrat Raipuri. Beauty is an inner attribute that shines with elegance. Beauty is not obtained through cosmetic soaps, powder etc.
I mostly offered my Jum'ah with Hazrat Madani. When Hazrat ascended the Mimbar to deliver the Khutbah, he looked stunningly beautiful.
Mutanabbi composed this couplet:

> ***'The beauty of the city is artificial.***
> ***In the landscape is natural beauty.'***

It is ALLAH's Grace on me. HE blessed me with the opportunity to meet the Elders and to observe, at close hand, their mutual relationships.

HAZRAT MOULANA SHAH MOHAMMED YAQOOB SAHEB MUJADDIDI BHOPALI' S ARRIVAL IN SAHARANPUR

Hazrat Shaigh stated, 'Moulana Imraan Khan Saheb wrote a detailed letter to me from Bhopal, informing me that 'Hazrat Saheb
(may ALLAH illuminate his resting abode) plans to come to

Saharanpur for some work. Hazrat has friends, relatives and many Associates there but for some reason Hazrat does not intend to stay with them He wishes to stay in the Madrassah on condition that he arranges his own food. He will be accompanied by his Companions and will eat whatever he likes and whenever it suits him.'
He added, 'I am lodging this appeal on my own accord. Hazrat has not agreed to stay in the Madrassah unless this condition is accepted. If this condition is not acceptable then we will have to make alternate arrangements.'
I replied, 'I invite you with my head on my eyes to please come. May I request that if it is possible to review this condition then please do so.'
He replied, 'There is no possibility of reviewing this condition.'
I wrote back, 'Please visit. You are welcome to stay here and any conditions that Hazrat stipulates will be respected.'
In those years, this big room was not the Guest quarters but the adjacent small room that is now part of the Library, served as the Guest Quarters. Hazrat Raipuri lived there too.
Moulana Imraan Khan Saheb, sent a telegram informing me that Hazrat Saheb will be arriving the next day. This telegram sent me into a quandary. This dilemma was caused by the fact that Hazrat Raipuri occupied the only room that was available for Guests at the time. To tell Hazrat to vacate the room because of the arrival of an esteemed Guest was very difficult and to tell Hazrat Shah to occupy the Madrassah Hall on his arrival because the Guest Quarter was not vacant, was even more difficult. However, this insignificant Soul had witnessed Hazrat Raipuri's remarkable Kashf and Karaamat many a times.
The next morning, Hazrat of his own accord said, 'If you permit me, I wish to return today.' It was pre-arranged for him to stay on that particular day. He came here with the intention of spending twenty-three days.
When I heard this statement, I laughed out in astonishment and said, 'Hazrat! By all means you may go.'

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Hazrat Shaigh stated, 'In the days of our Elders, there were no newspapers and these other trivialities. Study the biographies and Malfoozaat of our Elders. My Malfoozaat are not worthy of publication until a Mufti verifies them. Listen attentively to the Kitaabs that are read in the Majlis here.
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Hazrat Shaigh stated, 'Before Partition, many poor people would converge here in Saharanpur at night and shout out many strange sounds. In those days, I never slept at night during Ramadaan. I am now ill and excused. I don't know where those people went. There

Saharanpur and he had confidence in and respect for Hazrat Shah Saheb.)
'You may proceed to the Guest Quarter. Molvi Shafeeq Saheb will serve the food to you there. Insha-ALLAH, I will meet you after Asar.'
On this Hazrat expressed great delight and said, 'Very well! Very well.' and added, 'This type of informality is very endearing.'
I walked with Molvi Shafeeq Saheb home and sent both types of gravy to the Guest Quarter and got busy with my work.
Hazrat ate his food and rested. We met at Asar time.
I enquired whether Hazrat had cooked anything. I was told that since he ate after Zuhr, he had no appetite at this stage and no arrangements for meals were made.
He joined in the tea Majlis after Asar. The conversation consisted of a few of my uncultured statements and Hazrat's affectionate comments.
Close to Maghrib time I said, 'Hazrat! My practice for many years has been to eat only one meal and that is not in the evenings. Thus Insha-ALLAH, I will join you for breakfast in the morning. At this time I am busy and you also may want to complete your Wazaaif and daily Recitation. Thus you may go upstairs. I will send some food, with the intention to feed Bhai Yahya. If you feel like eating, then you may also join in.'
On this, he smiled again and went upstairs. I sent the food with Molvi Shafeeq. I do not know whether he ate or did not eat. I did not even ask.
Along with the morning tea, I had two eggs prepared for Hazrat. Hazrat delivered a stirring lecture on the harms of eating eggs.
I lifted the plate with the eggs that was placed before him and while lifting the egg with a spoon I said, 'This is a Qowlush-Shaaz. (an unconventional view.) The Unaani practitioners and homeopathic doctors are unanimous that eating eggs is not harmful.'
After he drank his tea, I said, 'The Hadeeth instructs us, 'Ad-Dhayaafato Thalaath' (hospitality is for three days). Therefore, in

accordance with the instruction in the Hadeeth, you will be my guest for three days. Thereafter you are free.'
Hazrat laughed merrily and said, 'I heard about you before. Now this confirms what I have heard.'
Hazrat stayed on as my Guest for more than a week. From the second day, he also attended my Lessons diligently.
Hazrat felt so much at home here, that when he was leaving he said, 'I don't feel like leaving you.'
During the Lessons too, he made a lot of Duaa for me and expressed his great pleasure.
After he left, I initially received many letters from him, inviting me to Bhopal. However, as fate decreed, I never got an opportunity to visit him and Hazrat passed away. ***Innaa lillaahe Wa Innaa Elaihi Raajeeoon.***'

A MEETING WITH HAZRAT MOULANA MANAAZIR AHSAN GHILAANI

Hazrat Shaigh stated, 'I never met Moulana Manaazir Ahsan Ghilaani before. I heard his honourable name mentioned many times and I also heard about his erudite scholarship and writing skills. He was a member of the Darul Uloom, Deoband Board of Trustees and always attended meetings of the Shura.
One day, someone came from Hazrat Naazim Saheb (i.e. the Pricipal Moulana Abdul Lateef Saheb (Rahmatullahe Alaihi) to inform me that, 'Moulana Manaazir Ahsan Hyderabadi has arrived and he wishes to meet you.'
On hearing his name, I was overawed. I had no heart or feelings to meet him because I always felt nervous at meeting important people. However, since the message was that 'he wishes to meet you,' I immediately went.
The late Moulana stood up, shook hands and embraced me warmly. He said, 'I yearned to meet you for many years. Though I have not met you physically, but I do meet you spiritually everyday for an hour. Since the publication of the Al-Kaukabud Daree, I make a point of studying it daily for an hour to teach Tirmizi. I study the

Kitaab diligently. It feels as if I am seated in your Majlis. This Kitaab is benefiting the Ustaads more than the Students too. This Kitaab is indispensable for Ustaads who teach Tirmizi...'
This is as much as I remember of what he said, word for word. He arrived at 1.30 p.m. After tea and snacks, he left for Deoband at 6.00 p.m.'

TWENTY-NINTH MAJLIS
29th Ramadaan-ul-Mubarak
HOW TO PRESERVE THE EFFECT DERIVED HERE
Hazrat Shaigh stated, 'I always make sure to make one particular Statement in Ramadaan and I repeat it often.
'Brothers! When I discussed the four types of Nisbat, I pointed out that the Nisbat-e-In-eekaasi fades away very quickly.
After you leave here, letters continuously flow in for about two or three months and they more or less convey the same sentiment that, 'I do not feel the same as I felt while I was in Hazrat's company.'
That was the effect of the environment.
Mere Pyaaro! The Ma'mulaat I prescribe are brief and short. They are not lengthy. If you practice and complete the Ma'moolaat punctually then you too will feel the effect of this environment, wherever you are. I repeat this often. Do not talk unnecessarily.'
With great humility he said, 'I know my own condition.'
'Bhai Afzal went to Raipur. I learnt that he was unable to meet Hafiz Abdul Azeez Saheb there because he was totally engrossed in the deeds of Ramadaan. I was very pleased to hear this.
I pass my Final Advice to you. Spend the Ramadaan in total solitude. If you wish to spend the entire month in I'tikaaf then I have already given you permission to do so.
A person once objected that, 'Where is it established that one can spend the entire month in I'tikaaf?'
I replied, 'In a Hadeeth in Bukhari we learn that 'Rasoolullah (SalALLAHoo Alaihi Wasallam) spent ten, ten days in I'tikaaf in

search of the Night of Qadr.'
Emulate Rasoolullah (SalALLAHoo Alaihi Wasallam) and renew your Niyyat every ten days.

I DO NOT GRANT IJAAZAT TO THOSE WHO DESIRE IT

Hazrat Shaigh stated, 'The first Nisbat-e-In-e-kaasi is obtained very quickly. However, in matters of Ijaazat, I have one rule. I do not accord Ijaazat to those, who in narrating their experiences, hint at craving for Ijaazat, no matter how high their Spiritual states.
The Hadeeth also tells us, ***'I do not appoint one who desires a post to a position of leadership.'***
I witnessed five Ages of my Elders. I have met people from Hazrat Gangohi's Age, till now. I have seen that any person who harboured the minutest desire for Ijaazat too, his words did not stick. Those on whom this Ijaazat was thrust, did a lot of work.'

THE MEANING OF 'THE ELDERS MISTAKES...

Hazrat Shaigh stated, 'Do not find faults with the practices and statements of the Elders. If your intelligence accepts, then accept it. Otherwise, leave it to ALLAH. He who was accorded Ijaazat and the Saint who accorded the Ijaazat, are both answerable. These types of useless questions and discussions have no worldly or religious benefit.
There once lived a Saint who always fled from people. People surrounded him and the crowds increased daily. This frustrated him.
One day, in a state of desperation, he announced, 'Nobody must come near my room.'
This Announcement was made in all four directions. The Attendants of Saints generally enjoy hindering (others from meeting the Saint) and investigating.
At midnight, an exceptionally beautiful lady arrived. The door to the Saint's room opened on its own. She entered the room and the door closed.
A commotion started outside.

I witnessed how the cries of Zindabad (long live so and so) and Murdabad (death to so and so) alternate for one person, during the League and Congress days.

Be that as it may, this Saint opened the door in the morning and found that the entire gathering had dispersed. Only one person stayed behind.

The man said, 'Hazrat! I heated water for you.'

The Saint asked him, 'Why did you remain behind?'

He replied, 'Hazrat! I made you my Peer, not my Nabi.'

This Saint was pleased at this reply and embraced the man tightly and accorded him Ijaazat. In Ijaazat, one's relationship with the Shaigh also plays a part.

This Saint then remarked, 'The crowd that was gathering around me was too large. I told the Duniya (world) to come to me in this way and she came.'

There are many incidents in which the Duniya appeared in the form of a woman. Mufti Saheb's presence prevents me from narrating some of those stories.'

WHOEVER SEVERS TIES WITH THE DUNIYA THEN THE DUNIYA HUMBLES ITSELF BEFORE HIM

Hazrat Shaigh stated, 'There once was a nomadic wanderer. Wandering around, he reached a jungle. He went into the wilderness and found a Masjied there. He saw three people sitting in three separate corners of the Masjied. He sat in the fourth corner, waiting for them to finish. It was late in the afternoon and he was very hungry. Suddenly a beautiful and attractive woman appeared, carrying three trays of food on her head.

She placed a tray in the three corners occupied by these saintly men. The aroma of the food permeated the entire Masjied. She also placed a plate, a cup etc. before each one and pleaded with them, 'Hazrat! Please eat your food.' Not one of them paid any attention to her. This man was surprised and wondered what this was all about.

After much pleading and humbly entreating them, she helped each one to wash his hands. These men started eating. After eating the meat they flung the bones onto the woman's face. He wondered what they were doing. He kept quiet because he was a stranger.
When they finished eating, the woman helped them to wash their hands too. She even wiped their hands dry with a beautiful towel.
She then came to this Nomad and said, 'If you wish to eat then eat and be quick.'
After eating the meat he also flung the bone onto the woman's face. She in turn slapped him hard on his face.
The Wanderer asked, 'Is this not the practice here?'
The woman replied, 'I am the Duniya (World). These people have severed ties with me. That is why I have to plead with them. You, on the other hand, have been gazing longingly at me from the beginning. That is why I treat you like this.'
She added, 'But since you were sitting by these Saints, you also got this little through their blessings. Otherwise, I would not even have offered you anything.'

> ***'They are such people that no one is deprived who sits in their company.'***
>
> ***'Even the deprived of the Tavern, are not really deprived.'***

In the Hadeeth, the similitude of sitting in the company of the Pious is likened to a Perfumery. By merely sitting by a Perfumer, one enjoys the fragrance of the perfume. And the similitude of sitting in the company of evil people is like sitting by a person who has stoked a fire. The sparks will either burn a hole in your clothes or at the least, the smoke will leave your clothing reeking with a foul odour.'

THIRTIETH MAJLIS
1st SHAWAAL

EID MUBARAK
THE ANNOUNCEMENT FOR EID SALAAH

It was established that the Crescent was sighted on the 29th Ramadaan-ul-Mubarak. An announcement was made that the Eid Salaah will be performed here in the Masjied at 7.30 in the morning and at the Eidgah at 11.00 a.m.

Hazrat Shaigh stated, 'When I was about seven or eight years old, I was filled with the joy and excitement of Eid, two or three days before the time. But now, I strongly wish that instead of twenty-nine days, we could have thirty days.

After the Haj, people yearn to get home. While I was there, I told people to 'consider these days here as a great boon.' However, after returning from Mina, people yearn to return home. That same spectacle is witnessed here today.

Moulana Noor Muhammed Saheb was the Head of the Ummul Majaalis. He lived in Raipur. He was a man of few words but his speech was filled with humour.

He would come to our Senior Hazrat Raipuri and narrate, 'So and so had seen the moon and so and so had seen it' and narrate the names of about ten to twelve people. Hazrat would ask, 'But did you see the moon?'

He would reply in a low voice, 'No.'

THE TRUE GUARDIAN IS ALLAH TA-AALA. THE SHAIGH IS MERELY AN INSTRUMENT

Hazrat Shaigh stated, 'When Hazrat Hajee Saheb came to settle in Thana Bhawan, there was no (reception) Hall there.

Hazrat Miajee Noor Muhammed Jinjhanwi (may ALLAH illuminate his resting abode) also called on him often. A family from Thana Bhawan were trying to reclaim land that was confiscated from them. They came to Hazrat Miajee Saheb for Duaa. Hazrat Miajee Saheb said, 'My Hajee has difficulty in seating people here. Build a

(reception) Hall for him here and I will make the Duaa.'
They promised to do so. Their case went to Allahabad, which they won.
They were informed about the outcome of the case in a special letter. They discussed this with Hazrat Miajee.
Hazrat asked, 'Do you remember your promise?'
They said, 'Hazrat! We do not have the means to build the full Hall. We will build half.'
Hazrat said, 'Very well! Half will do. Let it be half then.'
After a few days, they received a revised Court Ruling by post from Allahabad. The Court ruled that, 'The expropriation will be stalled while you live. After your death, the land will be expropriated.'
They came to complain about this to Hazrat.
Hazrat said, 'You made it half. What must I do?'
Hazrat Shaigh stated, 'ALLAH Ta-aala deals with people in accordance with, ***'Ana inda zanne abdi bee'*** (I treat MY Servant in accordance with the opinion he holds of ME.)
The Peer is also nothing. ALLAH is the Guide and Sustainer.

'Even if the sun and the moon
Illuminate the temple or the Haram, so what?
I love you. So what can I do to my eyes?'

In this world of means, ALLAH Ta-aala made this relationship of Bai-et an instrument of Tarbiyyat (training and guidance). ALLAH Ta-aala seeks to guide each person and HE wishes to bestow both Deen and Duniya. So ask of him abundantly. There is no shortage in that Generous Court.'

THE PLEASURE OF ASKING WITH SINCERITY AND PLEADING

Hazrat Shaigh stated, 'ALLAH Ta-aala seeks to grant without any limit.

'There is no limit to the gifts of your Lord'

You have heard the story of the king who wanted to learn alchemy. There is great pleasure in asking with sincerity and begging. I am against the teaching of some Tableegh people who say, 'Spend one

Chilla and this or that work of yours will get done'

They should rather say, 'Work with sincerity and then see.'

A Molvi Saheb went somewhere to deliver a lecture. In his lecture he said, 'By spending in the Path of ALLAH, you will reap ten rewards in this world and seventy in the Hereafter.'

Brothers! We Molvis have an appearance too that seems as if we are begging.

There was once a poor person. With a lot of effort and hardwork he managed to collect a hundred Rupees. He took the full amount, gave it to a Molvi Saheb and returned home waiting for that hundred to become a thousand.

That night, at every knock on the door, he thought, 'That may be someone who is bringing me some money.' The night passed and the morning came.

He was now greatly worried and developed diarrhea as a result of the tension. By that evening too, his condition did not improve. It became difficult for him to walk or go anywhere too. In his mind he started cussing and using vulgar expletives in reference to the poor Molvi Saheb who delivered the lecture. The Molvi Saheb had by then, already moved on.

This man suggested to his family, 'Rather leave me in the jungle.' They took him there and left him.

While there, he continued making Istinjaa with clots of earth. While scratching the ground looking for clots of sand he found a broken pot. In trying to dig the pot out, he heard a strange sound inside the vessel. When he heard the sound, suddenly life came into his body and he carried on digging. He found an earthen pot filled with money. He counted and found a thousand Rupees in that pot. He was delighted.

After a few days that Molvi Saheb came back to his village to deliver a lecture.

He told the Moulana, 'Molvijee! What you said is true. But you did not mention that one would have to endure so much difficulty on this road too.'

THE INTOXICATION OF WEALTH

Hazrat Shaigh stated, 'With a hundred Rupees you can purchase intoxication worth one bottle of liquor.

There was once a Barber. He was called to trim the King's hair. He sat on the head-side and started mumbling, 'It will be good if it happens in the family. My son and his daughter.' (That is they should marry.)

The King got irritated at this mumbling and flew into a rage.

He shouted for his Ministers and ordered, 'Hang this Barber.'

An experienced Minister said, 'Don't be hasty in punishing him. Sit and have your hair trimmed in another place.'

The King shifted away from that spot.

The Barber remained silent in the new place and did not mumble anything.

The Minister then said, 'Now come back to the first place.'

As soon as the King sat in his first place, the very same problem occurred.

The Minister said, 'There is a hidden treasure chest on your head-side and this is the effect of sitting on it.'

When they excavated on that spot they found a hidden treasure chest in the ground.'

Hazrat Shaigh stated, 'Whatever you wish to amass in the Bank of the Hereafter, amass it. The Ulema and Mashaaigh are guilty of casting lustful glances, committing immoral acts and are involved in
all types of sin. We do not even think anything about Gheebat (backbiting).

The fourth Chapter of El I'tidaal is worth reading.

'I am uttering all sorts of words in my madness
May ALLAH not let anyone understand.'

HOLD TIGHT TO THE METHODS OF THE ELDERS

Hazrat Shaigh stated, 'Every action of our Elders is worthy of grappling with one's teeth. Since I heard that Hazrat Gangohi (may ALLAH illuminate his resting abode) recited from ***'Alam Tara Kaifa'*** in Taraweeh on the 30th night, I intended that if the moon will not be

sighted, then I will tell Abdur Raheem to recite from ***'Alam Tara Kaifa'*** in theTaraweeh.
Hazrat Shaigh stated, 'There are countless favours of Rasoolullah (SalALLAHoo Alaihi Wasallam) on us. Therefore, increase the recitation of Durood. The heart becomes rusted and dirty with sins. To protect yourself from this, recite Istighfaar abundantly. Recite the third Kalimah as often as possible.'
On the Eid morning, before the Salaah, Hazrat Aqdas narrated the Hadeeth 'Musalsal bil Awwaliyat' and as was his practice every year, he accorded permission for its narration.
Mufti Mahmood Hassan Saheb Gangohi performed the Eid Salaah.
May ALLAH Ta-aala preserve this cycle of righteousness and guidance and keep Hazrat Shaigh's blessed shadow over our heads for a long, long time.

ADDENDUM

In the following pages, I present to the Readers a few Malfoozaat from the Ramadaan of 1387 (after Hijrat) and 1388 (after Hijrat) in particular and a few miscellaneous Malfoozaat in general. I have eliminated repetition and have established a sequence.

THE TABLEEGH JAMAAT AND MADAARIS

The relationship that Hazrat Shaigh enjoyed with the Tableeghi Jamaat, as its Patron, is explained by Hazrat Moulana Abul Hassan Nadwi in the 'Sawaaneeh Yusufi' in the following words:
'Hazrat Shaigh-ul-Hadeeth Saheb's patronage, concern and love for the work of Tableegh became so firmly entrenched in the life of the Subject of this Biography (i.e. Moulana Yusuf Saheb) and in the body, life, veins and network of the Tableeghi Da'wah Movement, that it can best be personified as,

> ***'The way the early morning dew clings to the branches of flowers.'***

Hazrat Shaigh stated, 'I have developed great confidence in the work of Tableegh in Nizaamuddeen. During my Uncle's days, I had less confidence. But during Molvi Yusuf's age, my confidence grew greatly. Therefore I instruct all those who have contact with me to support and assist this work, whenever and wherever possible.
In the Saheeh Bukhari, in connection with the night of Qadr, the words ***'Qad Tawaata-at'*** appear (i.e. there was correlation between the Dreams). Similarly, with regard to the work of Tableegh, many dreams (that correspond and correlate) were reported in which Nabi (SalALLAHoo Alaihi Wasallam) expressed his approval and pleasure. There is one objection to the Tableegh work that always surfaces and it is that the Tableeghi Jamaat are opposed to Madaaris.
This is not true. Many people from Calcutta and Bombay told me, 'We had no contact with the Ulema and Madaaris but through this work, contact was established with them.'

Through the blessings of this work, thousands, nay, hundreds of thousands of people have given up alcohol and other vices and have repented. Since there are many alcoholics and others who have repented from vices who joined the work, therefore transgressions do occur from their side. You should reprimand them in an appropriate manner. If you cannot do so, then write to me. I reprimand Eminent and Senior people too.

I had differences of opinions with my Uncle in matters of Tableegh on many fronts yet he often said, 'No one is as strongly opposed to the work of Tableegh as he is, but despite that, no one else has benefited this work as much as he has.' (Referring to Hazrat Shaigh Zakariyya.)

Once my uncle saw in a dream that he was walking and I was walking behind him and Hazrat Saharanpuri was walking behind me. My Uncle narrated this dream to Hazrat Raipuri. Hazrat interpreted the dream as, 'Hazrat Shaigh is your support and Hazrat Saharanpuri is his support.'

Hazrat Shaigh stated, 'Here by I me, I advocate Silence. The Nizaamuddeen people advocate Harkat (movement). Hazrat Moulana Inaam-ul-Hassan Saheb narrated that a Saint told him in a dream, 'Tableegh will not progress with the tongue, the mind and on paper only. It will only progress with Mujaahada and the sacrificing of life and wealth and by making abundant Duaa.'

Hazrat Shaigh stated, 'He is correct.'

THE DISPUTES BETWEEN THE SAHAABAH-E-KERAAM SURFACED BY DECREE OF FATE FOR THE PERFECTION OF DEEN

Hazrat Shaigh stated, 'Nabi Kareem (SalALLAHoo Alaihi Wasallam) was sent to teach practical Knowledge. This is where a Nabi is needed so that those Divine Rules that were revealed for the Ummah can be practically demonstrated and disseminated, and that later generations may not say, 'How can one practice on this?'

In the light of this, Laws are classified in two categories. One

category is those Laws that do not conflict with the elevated status of Prophethood. These were practically manifested through the blessed and pure Person of the Noblest Nabi (SalALLAHoo Alaihi Wasallam).
This is why, his eye did not open at the time of Fajr on the Night of Ta'rees. This incident definitely took place once and some Research Scholars are of the opinion that it happened on two or three occasions. Since this action is not derogatory of the status of Nabuwwat, therefore, this was manifested through the August Personage of Rasoolullah (SalALLAHoo Alaihi Wasallam).
Similarly, unintentional errors (Sahwu) occurred in the Salaah of Rasoolullah (SalALLAHoo Alaihi Wasallam). In this regard, Rasoolullah (SalALLAHoo Alaihi Wasallam) said, ***'Verily I do not forget but I am made to forget, so that the Sunnah can be established.'*** (Muatta Imam Malik)
In the Incident of Hazrat Burairah (RadhiALLAHoo Anho), we are informed that Hazrat Aa-eesha (RadhiALLAHoo Anhaa) sought to purchase and free him but Hazrat Burairah's Master agreed to sell only on condition that he remain his Patron.
When Rasoolullah (SalALLAHoo Alaihi Wasallam) learnt about this, he remarked, ***'Purchase him and accept the condition.'***
In this Narration, some Ulema have expressed reservations about the word, ***'Ish- tartee'*** because it is not permissible to make this type of condition in a sale, on the basis of another Narration that states, ***'Al Walaa le-man A'taqa'*** (Patronage is for him who emancipated the slave.)
In my opinion, this is correct. One type of transaction is termed a 'Bai-e-Baateel' (illegitimate transaction) and the other is termed 'Bai-e-Faasied' (corrupt transaction). According to the Hanafi, imposing a condition on a sale renders the transaction 'Bai-e-Faasied' (corrupt transaction) but is considered a legitimate transfer of ownership. The above Hadeeth indicates that Bai-e-Faasied is legitimate.'

To demonstrate permissibility, Rasoolullah (SalALLAHoo Alaihi Wasallam) enacted these types of actions. He obtained the full Thawaab (Rewards) for practicing on this.

Similarly, the Sahaabah were caused to enact actions that were in conflict with the elevated status of Nabuwwat. They presented themselves for this, saying, 'Perfect your Deen through us. We are willing to be stoned to death and we are willing to have our hands amputated too.'

There is no question of minimising the degree of detestability and heinousness of such deeds. Hazrat Maa-az and Hazrat Ghaamdiyyah (RadhiALLAHoo Anhoma) were stoned to death and the Deen reached perfection in practice through them.

'Display your manner. If the inhabitants of both worlds
Sacrifice their lives too, you will remain blameless.'

Similarly, the disputes between the Sahaabah that culminated in the Battles of Jamal and Siffeen etc. were all acts of Takween (the genesis of a Community). Fighting for political power and expressing dissent in the lifetime of Rasoolullah (SalALLAHoo Alaihi Wasallam) was tantamount to Kufr because whatever decision Rasoolullah (SalALLAHoo Alaihi Wasallam) made was binding, irrevocable and final.

However, during the Khilafat of Hazrat Abu Bakr (RadhiALLAHoo Anho) an opportunity for this type of dispute to be practically manifested was granted to the Noble Sahaabah so that they could rechannel the grief and pain they felt at the passing away of Rasoolullah (SalALLAHoo Alaihi Wasallam).

During Hazrat Umar's (RadhiALLAHoo Anho) term of Khilafat, the Deen reached perfection from the Fiqhi (Jurisprudence) point of view.

In the term of Hazrat Uthmaan (RadhiALLAHoo Anho) differences of opinion began surfacing. In the term of Hazrat Ali (RadhiALLAHoo Anho) actual Battles were manifested so that the principles and etiquette applicable to both phases could be aptly demonstrated and that the Deen can reach perfection in this way.

We have not fully understood the Noble Sahaabah. They demonstrated to us the rules and etiquette of Government, Politics and every field of human activity.

For details see al-E'tidaal page 229

DIFFERENCES OF OPINION AMONGST THE ULEMA IS COMMENDABLE AND THEIR MUTUAL OPPOSITION IS DETESTABLE.

Hazrat Shaigh stated, 'My Father often commented that 'The differences of opinion amongst the Ulema is most commendable.'

From the day I started teaching Hadeeth Kitaabs in the year 1340 (after Hijrat) till this day, I repeat this statement in every Lesson. (The teaching routine has been terminated due to illness and other causes. Compiler.)

My Father narrated a story of a highly respected Aalim who was an Allamah of his times. He had countless students and thousands of Mureeds. However, his son did not attain excellence in scholarship.

On his deathbed, he called his son and advised him that, 'If anybody submits a query to you, then before answering, first say that a difference of opinion exists amongst the Ulema in this Mas-ala. Thereafter research the Mas-ala and submit your answer.'

Differences of opinion exists amongst the Ulema in every Mas-a-lah, from Hamal to Qabar (from conception to the grave). In fact, they have a difference of opinion pertaining to the Duaa to be read at the time of sexual intercourse too. They entertain differing views on whether the Duaa should be read before or after undressing. The Ulema have disagreements on the term of pregnancy and the number of Takbiraat in the Salaat-ul-Janaaza too. So the maxim that he guided his son to was correct.

I love the differences of opinion amongst the A-immah. I have already explained Hazrat Umar Ibn Abdul Azeez's statement that, 'I do not derive so much pleasure from the consensus of the Sahaabah in any Masala as I derive from their differences of opinions.' This is because through their divergent views, we gain the

necessary insight and scope to interpret (and lessen the intensity of) a compulsory imposition. These dissident views are a great blessing. However, opposition (Mughaalifat) is most detestable.

The relationship that my Father had with Hazrat Gangohi and Hazrat Saharanpuri is well known to all. But in certain Masaa-eel, he too entertained different opinions to theirs.

Hazrat Saharanpuri would tell people himself that 'In this matter my opinion is that it is not permissible. However, Molvi Yahya's opinion is that it is permissible. So if you prefer, go upstairs and ask him. You may practice on what he tells you.'

I personally had an experience of this sort. During Hazrat's final Ramadaan, confusion surfaced at the end of Shabaan. The debate centered on the horizon being clear that day so, after completing twenty-nine days, should the crescent not be sighted that evening, then must the fast be kept the next day or not?

Hazrat's blessed opinion in this regard was that 'The sighting of the Shabaan crescent did not confirm with the requirements of the Shariah in certain respects. Therefore, we must fast.'

My humble view was that the sighting was correct and in accordance with the Shariah. Thus, we should not fast.

This debate lasted the whole day. That evening, the crescent was not sighted.

Hazrat declared, 'I will fast tomorrow.'

I asked him, 'What do you advise me to do?'

Hazrat replied, 'It is not necessary to follow me. If you accept, then fast otherwise don't.'

Subsequently, Hazrat fasted and I made Iftaar (did not fast).

There were many amongst Hazrat's Associates who did not fast and many fasted. Hazrat did not ask any of them why they did not fast. Though I deeply regret, till this day, why I chose to follow my own reasoning over Hazrat's opinion. Hazrat however, did not by way of gesture too hint at this in any way. In fact, he confirmed and verified our practice.

While teaching Mishkat Shareef, I collated the number of differing opinions amongst the A-immah (Imams) in the four Rakaat (Sunnah) Salaah and I came to 125 (one hundred and twenty five).
While teaching Bukhari, the number of different opinions I collated in this same Mas-ala reached 275 (two hundred and seventy-five).'
(Hazrat Shaigh Zakariyyah compiled a specific Kitaab entitled Juz wa Asbaab Ighteelaafe A-immah. The Kitaab is published. This Kitaab is discussed in the al-E'tidaal.)
Hazrat Shaigh stated, 'Allama Shi'raani tried to reconcile the different opinions of the four Imams in his Kitaab Mizaan-ul-Kubra. He proves that 'what people consider to be differences of opinion was in reality Rulings that the Imams issued in accordance with their times. However, in narrating divergent views, they observed the limits of tolerance too.'
Hazrat Shaigh stated, 'An invitation was extended in Rampur. A circumcision was also to be performed in that house. All our Elders participated in the invitation. However, at the last moment, Hazrat Thanwi (Rahmatullahe Alaihi) declined to go. People were surprised and enquired about his reason.
Hazrat Thanwi (Rahmatullahe Alaihi) replied, 'These Elders, despite their elevated status, are not aware of the harms that I am conscious of. Thus, I declined to participate in the 'sweetening of saliva.'
Note: A student completed two recitations of the Quran and dedicated it as Esaale Thawaab to Hazrat. Hazrat expressed happiness at this gesture. Moulana Abdul Manaan Dehlwi remarked, 'I completed a Tawaaf for Hazrat Raipuri. When I told him
about it, he said, 'You should not mention this. By mentioning this, you are expressing a favour and kindness that you rendered to me.'
Hazrat Aqdas Shaigh Zakariyya confirmed this view.

THE BALANCED PATH IN INTER-PERSONAL DIFFERENCES
Hazrat Shaigh stated, 'These days, we have Jamiats and Shura Councils. Adopt any road you wish to but adopt it with Sincerity. Do

not criticise and degrade each other. Take a lesson from Gandhi and Malwia. Both held contradicting views but they always praised each other. Our Akaabereen had divergent views but they were always noble and generous to each other.
The British Authorities once banned Hazrat Madani from entering Delhi. Hazrat needed to go to Delhi.
He said, 'I will go to Delhi. I will defy the law.'
There was a commotion and Hazrat eventually left for Delhi. When he reached Muzaffar Nagar, he was forced off the train and taken straight to jail.
When Hazrat Thanwi heard about this, then in the Majlis after Zuhr, he continuously expressed his deep sadness and grief at Hazrat Madani's arrest and his close relationship with him and he also said, 'I never realised that I loved Moulana Husain Ahmed Madani this much.'
A person who was sitting in the audience said, 'Hazrat! He chose to go on his own accord.'
Hazrat Thanwi replied, 'Are you trying to console me with these words? Hazrat Imam Husain (RadhiALLAHoo Anho) also went on his own accord to confront Yazeed. Yazeed did not assassinate him by force. Yet the entire world has still not got over the grief at the death of Imam Husain (RadhiALLAHoo Anho).'
Hazrat Madani (Rahmatullahe Alaihi) visited me once a week. Sometimes he called on me more than once a week.
One day he arrived unannounced and said, 'I have come to make your Darshan (pay my respects to you).'
I replied, 'I don't like those words from these blessed lips.'
He said, 'I am on my way to Thana Bhawan and I am taking you with me.'
I said, 'I have no hair on my head.'
That was the period when I was writing the E'tidaal. The Age was one of 'Ain, Ghain' (an Age of severe discord).
Hazrat Madani said, 'He is the only one left from our Akaabereen.'

Hazrat Madani left for Thana Bhawan at night. The Khanqah was closed. He rested outside the Masjied.
The next morning, when Hazrat Thanwi (Rahmatullahe Alaihi) was informed about his arrival, he said, 'If I was informed about your arrival beforehand, I would have sent someone to the station to receive you.'
This was the relationship our Elders had with each other.
Moulana Ataaullah Saheb Bukhari used to say, 'This house is a public platform.'
Moulana Ataaullah Saheb and Moulana Habibur Rahman Saheb Ludhianwi, were both Liberals. All these Personalities were always my Guests.
Hazrat Thanwi (Rahmatullahe Alaihi) too, before his illness, always stayed at my home. He regarded Hazrat Saharanpuri as his Senior. That is why he had ties with me too. He had an intimate and informal relationship with my Father. When Hazrat Saharanpuri left on his journey for Haj then Hazrat Thanwi (Rahmatullahe Alaihi) wrote a letter to my Father stating, 'Please meet me once every month.'
My Father once invited Hazrat Thanwi (Rahmatullahe Alaihi) to Saharanpur. Hazrat Thanwi (Rahmatullahe Alaihi) had many rules and etiquette.
He replied, 'I am coming that way on a journey. However, you will have to pay the fare from Saharanpur to Thana Bhawan for me and a Companion and you will have to prepare a bowl of Urad Dhaal.'
Hazrat enjoyed Urad Dhaal. My Mother prepared Urad very deliciously. After my Father's death, I wrote a letter to Hazrat Thanwi (Rahmatullahe Alaihi) asking, 'Hazrat! Will the legacy of your tradition be passed on in inheritance or not?'
He replied with great affection, 'Yes. Most certainly it will be inherited.'
Thereafter, it was his custom to stay with me whenever he was in Saharanpur. I do not remember him ever coming here specifically to meet me. However, whenever he was in Saharanpur for any work

then he always stayed at my home.'
Hazrat Shaigh stated, 'One day Moulana Zafar Ahmed Thanwi, the Shaigh-ul-Islam of Pakistan was my guest. It was during the Age of Discord.
Suddenly a person came running and told me, 'Hazrat Madani is on his way.'
I was in a dilemma about how to seat these two Personalities at lunchtime on one Dastarghaan. I went to Moulana Zafar Ahmed Saheb and told him that Hazrat Madani is arriving. I will feed him first because he will return immediately after the meals. I will then lay the Dastarghaan for you.'
He replied, 'Our disagreements are political. In matters of Deen, Hazrat is my leader. I will eat with him.'
I conveyed the same sentiment to Hazrat and he also said that, 'I have no objection. We will eat together.'
Both Personalities arrived on the Dastarghaan and they exchanged informal banter amongst themselves and did not mention politics at all.'
Hazrat Shaigh stated, 'I detest the arguments and fights between Jamiats and Shura Councils. A person wrote to me saying, 'I saw you very angry in a dream. You said, 'Alimia is also mine and Asadmia (Moulana Asad Madani) is also mine.' I awoke thereafter.'
I replied, 'The interpretation is clear. Both Personalities are sincere. You people should not destroy your Hereafter by arguing amongst yourselves. This disagreement is the same as the disagreement between the League and the Congress. If anybody wishes to follow anyone with sincerity, then he must do so. Otherwise, be like me. Stay aloof and continue reading Tasbeeh.'
Hazrat Shaigh stated, 'If a difference of opinion surfaces amongst the Ulema in a Mas-ala, then leeway is obtained for wider interpretation. Hazrat Umar Ibn Abdul Azeez stated, 'I find difficulty in a Mas-ala in which the Sahaabah-e-Keraam did not have a difference of opinion.'

OUR ELDERS HAD CONTRASTING NATURES, BUT WERE UNITED

Hazrat Shaigh stated, 'I saw my Elders and observed them closely. They had contrasting natures but they were all one. Each one lifted the others teachings and views to their heads (i.e. respected it).

Rules and regulations were the order by Hazrat Aqdas Thanwi (Rahmatullahe Alaihi). He had a long slate of Rules and Regulations hung in his Khanqah. In Hazrat Raipuri's Khanqah, humility and humbleness was the order.

One day Hazrat Thanwi (Rahmatullahe Alaihi) went to Raipur. He commented, 'ALLAHoo Akbar! Every leaf here drips with humility.'

In the days of our Senior Hazrat Raipuri (Rahmatullahe Alaihi), every person considered himself lower than the other. Only after our Senior Hazrat passed away did Moulana Shah Abdul Qaadeer Saheb, Munshi Rahmat Ali Saheb etc. start shining. In Hazrat's lifetime, you would not even have guessed that this is someone.

The hallmark of Hazrat Raipuri and Hazrat Madani (Rahmatullahe Alaihima) was a soft disposition and a pleasing nature.

FEAR THE ALLAHWALA

Hazrat Shaigh stated, 'On my Father's death, ALLAH granted me great Sabr. Some people were under the impression that, 'He is perhaps very happy because with the death of his Father, all the restrictions are now over.'

Many visitors streamed in after his death. I bought Purees for about Rs100-00 to Rs150-00 (a hundred to hundred and fifty Rupees) and fed them.

A Saint who was a close friend and Associate of my Father was a man of advanced Spiritual Intuition. He was accomplished in Kashf-e-Quboor. Two days after my Father's death, he visited the grave. My father conveyed three points to him.

(1) My Father had many opponents. He said, 'Tell Molvi Zakriyya not to concern himself with them. They will plot their own defeat.'

(2) My Father amassed a lot of debts. Many demanded their money. My Father said, 'Do not worry about this.' (Alhamdolillah! All his

debts were settled.)

(3) Fear the Saints. Their crooked also turns straight.'

Hazrat Shaigh stated, 'Everyone has opponents. Nobody is praised by everyone or criticised by all. Whatever the world wants to think, let them think, but keep your relationship with ALLAH clean. Don't concern yourself with how people are treating you. Rather ask from ALLAH and fulfil HIS duties.

'People consider me deprived of dignity and honour.
They don't understand that they are not worthy anymore of my banquet.'

My Hazrat Saharanpuri (Rahmatullahe Alaihi) appointed Moulana Abdul Lateef Saheb as the Principal of the Madrassah, when he departed for the Haj in the year 1344 (after Hijrat). I also accompanied Hazrat on that journey.

While Hazrat was in Madina, some people wrote to him complaining about the Principal. I considered the accusations unjustified and refuted the allegations at various intervals.

Hazrat Aqdas Raipuri (Rahmatullahe Alaihi) also arrived for Haj during that period. When he returned, Hazrat sent a message with him to the Principal, telling him to maintain a cordial relationship with certain people.

When Hazrat Moulana Abdul Qaadeer Saheb Raipuri (Rahmatullahe Alaihi) delivered the message to the Principal, he refuted the allegations and said that 'These allegations are baseless and false.'

People whom the Principal treated with cordiality and respect also wrote a complaint saying, 'He is wasting our time.'

'The eye of approval is blind to all defects
As the eye of annoyance views everything disapprovingly.'

Be that as it may, when the reality of the situation opened before Hazrat Raipuri (Rahmatullahe Alaihi) then a strange effect overcame him. When I heard about this, my Father's words came to mind that, 'the crooked of the Allahwala also turns straight'.

My Hazrat said, 'If these Allahwala are offended for some reason, then that plunges a person into some calamity.'
Our senior Hazrat Raipuri said, 'The Company of the Awliya is an elixir, on condition that the heart is not offended in any way.'
In my opinion, the explanation of this is that no objections and criticism must spring up in the heart. I am not at all saying that you should follow every person or become a Mureed of everyone.
A person complained to Hazrat Madani about someone. Hazrat asked, 'Brother, who in this Age is free of shortcomings.'
This is the fourteenth century. The Elders are also products of this century. It is not necessary to follow every Saint, but do not oppose any one of them. ***'Man aadaa lee Waliyan faqad aazan to hoo bil harb.'*** [Whoever offends My Friend, then I declare war against him.]
If you cannot see eye to eye with any Saint, then do not go to him. But do not oppose him. ***'Verily ALLAH knows the corrupt from the righteous.'***
These days I receive many letters in which I am asked, 'Why don't you bring about unity between so and so and so and so?'
I reply, 'I have been witnessing this from Hazrat Gangohi's Era. I only have good words to say about everyone. Stay away from party-mongering.'

THE DESIRE TO LEARN ABOUT THE LIVES OF THE ELDERS

Hazrat Shaigh stated, 'It was always my practice to study the Ma'mulaat (practices) of the Saints. Thus in the Fadhaail-e-Ramadaan, I recorded the practices of my Elders, in particular the practices of Hazrat Raipuri, Hazrat Saharanpuri and Hazrat Madani (Rahmatullahe Alaiheem). My heart is filled with the desire to narrate their lifestories. Statements and events from their lives in a Kitaab appear to me like a flower garden.
People do not pay attention to their life stories in E'tidaal, whereas these are very important.
These Elders had differences of opinion in their nature but I find their differences deliciously tasteful. My Father also had a very close

and strong relationship with these Elders. His relationship with Hazrat Raipuri (Rahmatullahe Alaihi) was based on complete respect and he had an intimate and informal relationship with Hazrat Thanwi (Rahmatullahe Alaihi).'

THE COLOUR AND FRAGRANCE EVERY FLOWER HAS IS UNIQUE

Hazrat Shaigh stated, 'Sir Raheem Baksh Saheb, a senior Officer in the Bhawalpur Government was in contact with our Elders too. He always invited these Elders. One day, he invited Hazrat Saharanpuri, Hazrat Thanwi and Hazrat Shaigh-ul-Hind (Rahmatullahe Alaiheem) to his place. When these Eminent Personalities arrived at his residence, Sir Raheem Baksh presented a gift to each one individually. Two Elders accepted the gift but Hazrat Thanwi (Rahmatullahe Alaihi) said, 'Your favour on us is considerable. There is no need for this.'
However, when this man insisted, Hazrat Thanwi (Rahmatullahe Alaihi) said, 'When you invited us here, then the thought arose in my mind that you will present some gift. That is Ashraaf-e-Nafs and I therefore return this gift to you.'
Our Elders condition was amazing. The host, without hesitation took the gift back.'

'Love itself will teach you the etiquette of love.'

Thus, when Hazrat was returning, Sir Raheem Baksh sent a Servant to accompany him on his return journey. He gave the Servant an envelope that contained a letter and money. He instructed the Servant to hand the envelope to Hazrat after three or four stations and 'to report back to me whatever Hazrat says.'
After three or four stations, the Servant handed the envelope to Hazrat and Hazrat accepted it happily.'

TO CLAIM TO BE LINKED TO THE ELDERS ONLY SOUNDS GOOD WHEN A PERSON HAS SOME EXCELLENCE IN HIM

Hazrat Shaigh stated, 'In my childhood, I heard a well-known tale. The leader of the jackals cries out loud 'My father was a king. My father was a king' and the other jackal responds 'What about you? What about you?'

Our example is the same. It is only by working that you can achieve. If a person has no excellence in him then it matters not what his father was like.

'A Slave of Love discards lineage claims Jaami
For on this Path being the son of so and so is of no avail.'

With regard to the son of Hazrat Nooh (Alaihis Salaam) ALLAH Ta-aala said' ***'Innahoo laysa min Ahleek.'*** [Verily he is not from your family.]

The only time a relationship with the Elders sounds good is when a person himself has some ability.'

'Musk indeed is that which is fragrant on its own.'

THE CAUSE OF DIFFICULTIES IS DUE TO A SIN

A Doctor was concerned and worried about an impending court case.

Hazrat said, 'The factory of ALLAH's power is amazing. I wrote a letter to Doctor Saheb over a month ago. When a person sits idly then his thoughts run away with him.

There is a story about a man who hired a Servant. Both set out on a journey. They had one horse between them.

He told the Servant that, 'The journey is still very long. I will stay awake for half the night and you stay awake for the other half. I am concerned that the horse may get stolen. I am going to sleep now. Wake me up when half the night has passed.'

The man slept for half the night. When half the night passed, he got up on his own and found the Servant fast asleep.

He asked, 'Are you sleeping?'

The Servant said, 'No. I merely laid down to think.'

He asked, 'What are you thinking about?'
The servant replied, 'I am thinking about goats. They eat leaves, so where does the milk come from?'
The man said, 'Let me also think.'
They both laid down to think and after a little while, they discovered that their horse was stolen.
A letter detailing the doctor's difficult predicament arrived. After pondering, I replied asking him, 'Did you perhaps oppress anyone in your life?'
He replied, 'Yes. I had an innocent man arrested a long time ago.'
'No difficulty befalls you except that it is of your own doings.'

Hazrat Shaigh stated, 'Mere Pyaaro! In ALLAH's Court, there is De'r (delay), not An-d'er (despotic tyranny).
These days, I have asked them to read the E' tidaal in the Majlis. These days, fights are taking place because of vulgar words on the tongue and suspicions.
A person continues getting an opportunity from ALLAH to repent. When the person fails to make Taubah, then HE subjects him to some calamity.
People say, 'It is not an offence to be struck by difficulty. We don't think.'

THE CAUSE OF MOST CALAMITIES IS VERBAL ABUSES

Hazrat Shaigh stated, 'Calamities befall us, mostly due to carelessness with our tongues. The Hadeeth informs us that 'Many will be dragged by their forelocks to Jahannum because of the wickedness of their tongue.'
Rasoolullah's (SalALLAHoo Alaihi Wasallam) words are very important. We Molvis read and teach these words, but we do not practice on it.
A Hadeeth states that, 'If you are friends with anybody, then go easy and steady because it is possible that the person could turn into your arch-enemy tomorrow.'
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Similarly, if there is bad-blood between you and someone then bear

in mind that perhaps someday you may become that person's friend.'
These days, people have left the path of Balance.

TODAY TOO THE SAME CAN HAPPEN IF THE IMAAN OF IBRAHIM IS BORN

Hazrat Aqdas repeats the following statement many times during his Lesson.
'The very same Quran and Hadeeth that existed during the days of the Sahaabah-e- Keraam are the very same Quran and Hadeeth that we have in our times. The only difference is that the Sahaabah-e-Keraam had Qalbee (heartfelt) and Haqeeqi (real) Imaan on the Quran and Hadeeth and we merely have verbal faith.
Those August Personalities had such unshakable faith in the words of Rasoolullah (SalALLAHoo Alaihi Wasallam) and the Quran that not one iota of doubt surfaced in their belief. We have everything on our tongues and nothing in our hearts.'
He narrated many incidents in this regard. Besides his explanation during the lessons, this point and examples in support of this were discussed many times during Hazrat's Majaalis.
'One of the founding fathers of our Madrassah Mazaaheer Uloom is Hafiz Fazl-e-Haq Saheb. The late Hafiz Zindah Hassen was his son. His aphoristic stock saying was 'by ALLAH's Fazl (Grace).' He actually adopted this expression from his father Hafiz Fazl-e-Haq. There are many people alive today who had met Hafiz Zindah Hassan. That is why I am mentioning his name too.
Hafiz Fazl-e-Haq was one of the bosom Companions of Hazrat Moulana Mazhar Saheb Nanotwi (may ALLAH illuminate his resting abode). It was through his efforts that the Madrassah Mazaaheer Uloom was relocated from the Qazee neighbourhood to the present place.
One day Hafiz Saheb came to Hazrat Moulana Saheb and said, 'Hazrat! By ALLAH's Fazal (Grace), tonight ALLAH's Ghazab happened.' (He implied ALLAH's amazing Power was witnessed.) Hazrat Moulana laughed and asked, 'Hafezjee! By ALLAH's Fazal,

what was ALLAH's Ghazab?' (i.e. what amazing Power did you witness?)
He said, 'Hazratjee! Last night, three or four thieves broke into my house. When I saw them I sat up and asked, 'Arre! Are you thieves?'
They said, 'Yes we are thieves.'
I told them, 'Listen! Everybody knows that I am one of the wealthy people of Saharanpur and that the money of the Madrassah also stays by me and all of that is in that little trunk on which you are sitting.'
He was the Treasurer of the Madrassah too.
He added, 'There is a cheap six-Paisa (cents) lock on it. But nevermind you, not even your fathers and grandfathers will be able to break that lock. You can carry on hammering till the morning.'
Hazratjee! I went back to sleep. They carried on chopping and hammering till the morning.
I told them that I heard from Molvijee (i.e. Hazrat Moulana Mazhar Saheb Nanotwi) that 'the wealth on which Zakaat is paid falls under the protection of ALLAH.'
I also told them that I paid the full Zakaat on this wealth and that I have given more then what was due from me. Thus by ALLAH's Fazal, they carried on knocking till the morning.'
The Hafezjee said, 'I fell asleep.'
This too is proof of the Yaqeen and absolute confidence Hafiz Saheb had. Otherwise, who can sleep when there are thieves in the house?
Haffejee said, 'When I woke up at Sehri, I found them still knocking. So I said, 'I told you already. Nevermind you, not even your fathers will be able to open that lock.'
Those thieves ran away.'
Hazrat Shaigh stated, 'In the past, the English had many business cottages and bungalows in Mirzapur. They came occasionally to stay there and mostly lived in Calcutta, Bombay or Delhi. One day a fire broke out there. A Muslim employee of an Englishman came

running to Delhi to tell his Employer that, 'Flames have engulfed all the houses and they are burning. Your house too, may be gutted by now.'
The English Officer was busy writing something. He continued writing and said, 'My house is protected because I give Zakaat from my wealth as per the traditions of the Muslims. I have heard and witnessed that whoever gives Zakaat, according to the religion of Muhammed (peace be upon him) then his wealth is protected from all forms of calamities and harm. Therefore, my bungalow is safe.'
It was confirmed afterwards that all the bungalows burnt down except this Englishman's bungalow.
I heard this story when I was a little child.'
Hazrat Shaigh stated, 'Everything can be achieved with Yaqeen and confidence. There is a story of our Baboo Ayaaz, a Muballigh from the Markaz in Nizaamuddeen.
In the tumultuous events of 1947, during the minor Qiyaamat that engulfed Delhi, it was very difficult for anyone to come to Delhi or leave. I was also in Nizaamuddeen during that period. Rations were handed out from the Sabzi Mandi. No Muslims lived there. Only Sikhs lived there.
Baboo Ayaaz went alone to collect the ration in Sabzi Mandi. To return, he hired a Tanga (a horse drawn carriage). There were three Sikhs already on the Tanga. They started pointing to him amongst themselves saying, 'Let us finish this person.'
Baboojee overheard their talk and said, 'What are you saying? Nevermind three, even if you were thirty, you would not be able to do anything to me.'
The Sikhs were shocked and overwhelmed by this response. They started speaking amongst themselves. When he was nearing Nizaamuddeen, Baboojee told them, 'Try whatever you want to now. I am going to get off soon.'
They remained silent. When he reached Nizaamuddeen, Baboojee alighted from the Tanga.
The Sikhs said, 'Mullajee! We will not kill you but tell us, how did you

manage to speak so fearlessly in these conditions?'
Baboojee replied, 'Here I am standing. Do whatever you planned.' But they had no courage.
When he narrated this to us, we also expressed surprise.
He said, 'Hazratjee! You taught us this Duaa, ***'Allahumma innaa naj-a-loka fee no-hoo-re him Wa na oo thzoo bika min shu roo re him.'***
[Oh ALLAH! Verily we place Thee before them and we seek refuge in Thee from their evil.]
Whenever I go anywhere, then I recite this Duaa, going or coming. That is why I felt secure.'
Hazrat Shaigh stated, 'Indeed if one practices with true Yaqeen and conviction then the effect in those Duaa are the same today too.'
From the Compiler:

'If you too develop the Iman of Ibrahim today
Then the fire can still turn to a flowerbed too.'

TIME SCHEDULE

Hazrat Shaigh stated, 'Innumerable favours of ALLAH are showered on me and on every person.

'AND IF YOU ARE TO ENUMERATE A SINGLE FAVOUR OF ALLAH, THEN YOU WILL NOT BE ABLE TO DO SO.'

I am grateful to ALLAH that despite the 'Ain-Ghain (discords and disputes) people still had confidence in me. An Ijtimaa was held in Nadwatul Ulema, Lucknow after my Uncle (the Founder of Tableeegh) Hazrat Moulana Mohammed Ilyaas Saheb's death. Moulana Alimia and Moulana Manzoor Naomani were frequent visitors to my house since my Uncle's days. These Eminent Personalities had confidence and faith in my Uncle with their hearts and souls and their relationship with Moulana Yusuf Saheb was also the same. It was largely through the efforts of these Personalities that Tableegh was established in Nadwa. These days a greater amount of Tableeghi work takes place there than in Mazaaheer
Uloom or Deoband too though admittedly on a lesser scale than at

Aligarh University.
The incident I wish to narrate is related to an age when there was no Shura Councils etc. These two Eminent Personalities had not yet stepped into the political arena. When these two stepped into that arena, I told them that 'this type of activity is not for you.' (Events later proved the truth of this statement. Compiler)
However, they felt they had to take action due to the state of the country.
Despite their close relationship with Moulana Yusuf Saheb, these Eminent Personalities held different opinions to his, in certain issues. This disagreement was centered on Moulana Yusuf Saheb's administrative method. Moulana Yusuf Saheb had no fixed orderly and methodical system. These Personalities wanted to work in a systematic and orderly way, with rules and time-schedules etc. I agreed with them too.
Prior to the Ijtimaa in Lucknow, Alimia came here with great confidence and told me, 'We are hosting an Ijtimaa. We have agreed that the Jamaats will arrive beforehand and Moulana Yusuf Saheb should arrive at the Ijtimaa on the third day so that we can prepare the environment conducive to his arrival.'
I told Molvi Yusuf Saheb to join the gathering on the third day and intentionally did not reveal that this was Alimia's proposal. He may have understood. He always heeded my views and practiced on it. Molvi Yusuf Saheb joined the gathering on the third day. In his first lecture a hundred names were noted. Everyone was surprised.
It is a standard rule (Usool) that this work has to be done in a systematic manner within set regulations but (for some unknown reason) this work goes on in an unsystematic manner.
When Alimia visited Egypt on Tableegh, he wrote a letter to me saying, 'since arriving here, all rules and systematic methods have vanished.'

WHATEVER IS DESTINED FOR A PERSON, HE WILL GET IT

Hazrat Shaigh stated, 'Around the year 1340 (after Hijrat) I started compiling a Kitaab entitled at-Taqdeer. I wrote that whatever is

destined for a person in Taqdeer, the person will certainly receive. Otherwise he will get less than that. I listed many examples in the Kitaab.
An old house previously stood on the site where the new house that is adjacent to my house is built. Whenever the Deputy-Collector arrived in the city, he stayed there. A house steward lived there and he was never changed. I became acquainted with him.
My conversation with him was generally based on, 'What are you cooking today?' and he would tell me that, 'I ate this or that today.'
If ALLAH's favour rains down on you and you attain some religious status then you will eat as a Peer or you will eat as a Deputy-Collector or you will eat as a house steward.
Through the generosity of Taaweez, I manage to enquire about the domestic affairs of various people. I ask questions like, 'What is your source of income? What do you eat?' etc. They think that this information is required for the Taaweez, so they reveal everything to me.
During those days a judge came here. His mother was ill and sickly. He came here for a Taaweez.
I asked him, 'What do you people eat at home?'
He replied, 'Urad Dhaal and Roti. My Mother is very ill so what else are we expected to eat?'
During that period, a newspaper that was published from Calcutta published an article about an Englishman who owned a large company. He amassed profits of thousands in one hour but his health was failing. The doctors had recommended that his diet should consist of the water of Urad Dhaal without salt.
In that Kitaab (at-Taqdeer) I wrote that, 'If it is written in your destiny to travel in a car then you will travel as a Hazratjee or you will travel as a political leader (but you will travel by car).
One day our Hazrat Raipuri (Rahmatullahe Alaihi) went to Delhi. There were about twelve or thirteen cars that followed him in a convoy. If this won't happen to you and it is in your destiny to travel by car, then you will atleast be a driver and travel.

If going to jail is in your destiny then you will go as a Hazrat Madani or as a thief. Whatever be the case, if it is written for you to go to jail, you will go.

In that Kitaab I listed the scale of a few people's income:

1.) Some people eat food for about 4 to 5 Aanaa. (2 -3 cents.)

2.) Some people's food bill goes up to about 8 to 10 Aanaa. (5 to 6 cents)

3.) Some eat food for about Rs1-00 to Rs2-00 (about 10 to 20 cents)

A person earning a meagre salary will attend to his own menial tasks like washing his own clothing etc. When his income increases to more than Rs50-00 to Rs60-00 (Rupees) then he hires a Dhobi (washerman) to do his washing. As the income increases above Rs150-00 (Rupees) then the basic expenditure and needs also increase proportionately.

There once was a wealthy boy whose Father was deceased. His Mother could not control him. The boy was haughty due to his status. One day, the Ustaaz was teaching a verse from Gulistaan in class. The verse implied that whatever Fate decreed you to eat, you would eat.

The boy asked the Ustaaz, 'Molvi Saheb! If I refuse to eat then who can force me to eat?' He was already filled with pride and obstinacy. He came home and told his Mother, 'The Kitaab is not true. It is written in the Kitaab that 'whatever was decreed in Fate for you to eat, you will eat even if you have to be beaten with a shoe. I refuse to eat. So who can force me to eat?'

The Mother lovingly and affectionately pleaded with him to eat. The fellow got so annoyed that he stormed out of the house in a huff to go and sulk in a graveyard on the outskirts of the town.

By the evening he had not yet returned. His Mother was concerned and started searching for him. People told her that he is sitting in the graveyard under a tree. The Mother had already prepared a delicious, aroma-filled Pulao (rice dish) and took the food to him.

She pleaded with him to eat, but he refused. After many appeals and refusals, the Mother returned home leaving the food close to him. The aroma from the food filled the air around him.
That night, a gang of Dacoits passed through the graveyard. They asked one another, 'Ajee! Where is this aroma of Pulao coming from?'
They went near the source of the aroma and found this young boy seated there sulking. They also spotted the pot of Pulao near him.
They asked the boy, 'What is this Pulao for?'
He said, 'Very well! You people may eat it.'
This answer aroused the suspicion of the Dacoits. They suspected that the food might be poisoned. They decided amongst themselves that the boy should eat the food first. When they told him to eat, he refused.
This refusal fuelled their suspicion even more. One of the dacoits pulled his shoe off and slapped him hard on the cheek and bellowed, 'Eat!'
The boy took a bite.
The next one then pulled his shoe off and beat him hard bellowing, 'Eat from this side.'
He was then given a third beating with the shoe and told 'Eat from this side'.
In short, he was beaten with a shoe and told to eat from all sides of the tray as well as from the centre.
The Dacoits ate the food and went on their way.
This boy carried the empty tray back home and said, 'Mother! I tasted the Pulau and I tasted the shoe also. I now understand the Kitaab is true. I will go and study.'
Hazrat Shaigh stated, 'My Friends! This is not something to laugh about. Why are you appeasing the wealthy and the Administrators of Madaaris? On every grain, the name of the person for whom it is destined is written.
A man from Kabul, sent a basket of grapes to someone in Peshawar. The man in Peshawar in turn sent the grapes to his

friend in Lahore. That friend was my Uncle's Mureed. He in turn sent the grapes with someone to my Uncle in Nizaamuddeen. My Uncle in turn sent the grapes to me. I picked a few grapes from the bunch and sent it to Molvi Naseer's first wife.
It struck me afterwards what arrangement ALLAH made to deliver that bunch of grapes to this unknown woman and how her share from that orchard of grapes in Kabul reached her.'
Hazrat Shaigh stated, 'I have heard that every grain of food is stamped with the name of the person for whom that grain is destined. Whatever is destined for whomsoever, it will reach him. If only this fact enters our hearts.
A man came to a Masjied and told the Mullah that, 'I wish to spend the night in your Masjied.'
Mullahs are concerned about strangers. Food from the neighborhood came for the Mullah. He invited the man to join him for the meal. The Stranger declined saying, 'I only eat chicken Pulau. You eat your food.'
The Mullah was annoyed with this answer and said, 'Huh! Wait for your chicken Pulau and stay hungry the whole night. See from where your chicken Pulau will come.'
Late at night, there was a knock on the Masjied door. When the door was opened, they found a man standing with a tray of chicken Pulau. That man had taken a vow that should a certain task of his be accomplished, he will prepare chicken Pulau and hand it over to the Masjied caretaker to feed any hungry traveller. He brought this tray in fulfillment of this vow.
The Mullah was astounded. He woke the person up. The Stranger ate the food and the Mullah also joined him.
The next morning the Mullah told the stranger to take along whatever food was left in the tray for 'you may need it on the road.'
The man replied, 'Whatever is written for me in Rozi, I will get, just as I received it here.'
Note: It appears that this man was an Aarif Billah and a Mutawakkeel. There are many similar stories of such people.

A Saint once came to a Masjied and requested the Caretaker, 'I wish to make I'tikaaf in the Masjied.'

The Caretaker said, 'You may make I'tikaaf but where will you eat from?'

The Saint replied, 'My Rozi is in ALLAH's Hands.'

The Mullah engaged him in a debate. Suddenly, the Imam Saheb also appeared. He was a little more learned. In this debate he also sided with the Mullah.

Eventually the Saint stepped outside the Masjied and went to a Restaurant to make arrangements for food to be delivered to him in the Masjied for the number of days he planned to sit in I'tikaaf.

He returned to the Masjied and told the Imam and the Mullah that, 'I have made arrangements for my meals.' The Imam Saheb was very happy and said, 'You may make I'tikaaf in my Masjied.'

On this, the Saint got visibly angry and spat on the Imam's face and said, 'I refuse to make Salaah behind an Imam who has more reliance on a Restaurant Owner than on ALLAH. I will not make I'tikaaf here.'

Indeed, this world is a Darul Asbaab (an abode of means). Nevertheless, these incidents serve to reinforce Tawakkul in our hearts.

Our Elders never instructed anyone to relinquish Asbaab (means). They often said that 'One should consider the means as a gift from the Real Giver (ALLAH) and along with that move your hands and feet a little too.'

Hazrat Shah Waliullah Saheb (Rahmatullahe Alaihi) writes in his Kitaab Ad-Darruth Thameen that 'I enquired through spiritual means from Rasoolullah (SalALLAHoo Alaihi Wasallam) 'Is Tawakkul (total reliance without means) superior to adopting Asbaab (means)?'

Rasooolullah (SalALLAHoo Alaihi Wasallam) cast a Spiritual Tawajjuh on me and the effect of that was that I had no inclination towards anything of worldly means so much so that I had no inclination towards my family and children too. My heart shifted

away from everything.' That is, perfect Tawakkul was imbibed in him. 'Thereafter, Rasoolullah (SalALLAHoo Alaihi Wasallam) cast a second Spiritual glance at me and the effect of that was that my Baateen (inner) remained in that same place but my Zaaheer (external) was inspired to adopt the means and instruments.'
Hazrat Gangohi (Rahmatullahe Alaihi) also elucidated on this subject. Thus my Friends! Let this sink into your heart and ponder over it. You have come here for this purpose.'
This was addressed specifically to the Ulema. He then narrated the story of the Alchemist that was previously recorded in this Kitaab.

THE JOSTLE BETWEEN TAQDEER AND TADBEER

Hazrat Shaigh stated, 'I heard a story from my Father. Once there was a jostle between Taqdeer (Fate) and Tadbeer (Plans).
Tadbeer said, 'People work in a haphazard and unsystematic way. If they eat in an orderly way then why would they get ill?'
Tadbeer went on to explain the benefits of eating in a systematic way. Taqdeer listened. When Tadbeer finished, Taqdeer added in a low voice, 'on condition that I concur and collaborate.'
Listen to another story in the interim. A person went to buy a horse and met his friend there. He told his friend that 'I am going to buy a horse tomorrow.'
The friend said, 'Insha-ALLAH.'
He said, 'What will Insha-ALLAH work. I am going to buy the horse tomorrow.'
That night, while he was asleep, someone pickpocketed his money. The next day the bazaar was set up and he walked away with deep regret and sorrow. A person asked him, 'where are you coming from?' He replied, 'Insha-ALLAH I was on my way to buy a horse. Insha-ALLAH I was pickpocketed. Insha-ALLAH I am returning home very

sad.'
Nevertheless, Taqdeer said, 'on condition that I concur and collaborate.'
Tadbeer argued this point and they laid a condition of three days to see who wins.
There lived a fisherman nearby. Tadbeer came to him in the form of a human being and asked him 'Why are you struggling like this? I will give you a jewel. You can sell it to a King or a big Jeweller and you will get thousands for it.'
The fishmonger accepted the jewel. He thought it best that he rather bath and change his clothes before proceeding to a Jeweler. He placed his clothes and the jewel on the seashore and proceeded to take a bath when suddenly the sea rose and the jewel and his clothes were washed away. He started crying and screaming.
Tadbeer appeared again the next day in the form of a human being and gave him a gold necklace and warned him not to be as stupid as he was the previous day. He was warned 'not to make the mistake of bathing again. This is a very expensive necklace.'
A vulture thinks that anything red is meat. I also had a similar experience once. The year my Uncle passed away, I went to Nizaamuddeen to spend a Ramadaan in I'tikaaf. In the first Rakaat of the Maghrib Salaah on the 29th Ramadaan, I fainted and fell down. I ran a very high fever for eighteen days.
Prior to that, I also wore spectacles for farsightedness. I also wore an Amaamah on my head. In emulation of Hazrat Madani (Rahmatullahe Alaihi) I wore a coarse Amaamah in winter and a Muslin Amaamah in summer. I love flowers. My friends would bring me plenty of flowers. I would place flowers on my black scarf and tie an Amaamah to my head.
One day, having tied my Amaamah in this way, I was on my way to teach Abu Daud Shareef when suddenly a vulture flew overhead and swooped down on me and scooped my scarf. The flower fell and at a little distance it released my scarf too. Those who teach
Bukhari Shareef are familiar with the story of the little girl's

necklace.
Nevertheless, a vulture appeared and with one scoop lifted the man's necklace.
Tadbeer appeared again on the third day and told him that, 'You are ungrateful.' After a firm reprimand and with a stern warning handed him a hundred Rupees advising him to trade with this money.
The man took the money, tied it to his clothes and returned home. He learnt that his wife had gone visiting. He quickly removed the burning wood from the stove and placed the money under the hearth and went out to search for his wife. In those days money was minted from silver (not paper).
While he was gone, a woman from the neighborhood came looking for flame to start her fire. She lifted the burning cinders from under the stove and carried everything with her. When he returned, he discovered that his money was missing. He was now frenetic with worry.
The failure of Tadbeer (plans) was now obvious.
His wife said, 'Leave all this. There is nothing to eat in the house. Go and catch fish and bring it.' He went to the sea, caught a fish and brought it home.
He then went to the jungle to chop firewood. He came across a bird's nest there. In the nest he found the necklace that the vulture scooped. Screaming in excitement he ran back home.
The neighbour's wife thought that perhaps he found out that she stole the money and fearing repercussions, returned the hundred Rupees, scolding him, 'does a person store money there?'
While the fish was being cleaned, the jewel was found in its stomach.
On this, Taqdeer said, 'my work happens with the snap of a finger.'
My Friends! Do adopt means within the limits of necessity but keep your eyes focused on the Maalik (ALLAH). HE is the only one who gives.
I am not advising you to discard means but am advising you not to consider these instruments as the sole avenue of realising the end.'

THE ARRANGEMENT FROM ALLAH FOR THE JOURNEY FOR HAJ AND DECLINING TO ACCEPT A SALARY FROM THE MADRASSAH

Hazrat Shaigh stated, 'Whatever is written in Taqdeer (i.e. whatever is destined for you) you will certainly receive. I ate so much chicken that I doubt any Saint or man of means ate that much.

In the year 1344 (after Hijrat) I accompanied Hazrat-e-Aqdas Saharanpuri on Haj. I had no intentions of going for Haj beforehand. At the last minute ALLAH made arrangements for me. All my Haj journeys took place in the same way. I did not know beforehand whether I was going or not. On the 15th Shabaan names are entered into a draw. Only those go whose names are drawn.

I had no intentions of going for Haj in the year 1344 (after Hijrat) because Hazrat Saharanpuri intended to stay for a year in the Hijaaz.

In Shabaan 1344 (after Hijrat) Hazrat made arrangements for his absence. He appointed this unworthy Servant as the Sadar Mudarris (Head Ustaaz) and appointed Hazrat Moulana Abdul Latif Saheb as the Principal of the Madrassah.

I happened to read that directive by chance. I am not saying this with the least bit of pretence but I literally felt dizzy at seeing my name. I realised that I was unfit for this position. The duties of a Sadar Mudarris are very severe and stringent. There was still four or five days left before Hazrat's departure.

When I got the opportunity, I went to Hazrat and asked, 'Hazrat! What will happen to the 'Bazal'?

He replied, 'I cannot write it without you and there seems to be no way for you to come with.'

To avoid being appointed the Sadar Mudarris, I said, 'I will borrow money and accompany you.'

I remember very well how Hazrat's face lit up in happiness.

Hazrat said, 'Your salary has accumulated in the Madrassah.'

When I was first appointed an Ustaaz in the Madrassah in the year 1335 (after Hijrat) my salary was Fifteen Rupees per month. This

was increased specifically for me. Moulana Manzoor Ahmed Saheb started on a salary of Four Rupees per month.
Our Senior Hazrat Raipuri pleaded with the Madrassah Authorities to increase my salary. He said, 'This salary is too low. He should atleast get twenty-five Rupees per month.' He then told me, 'When ALLAH grants you the means then decline the salary.'
On Hazrat Raipuri's blessed counsel my heart desired not to accept a salary anymore but I had debts. Further, my Hazrat (Saharanpuri) also accepted a salary while my Father, on the other hand, did not accept a salary. I felt that declining to accept a salary is disrespectful to Hazrat. Therefore, I accepted the salary in some months and did not draw my salary in other months.
Hazrat said, 'Your salary has been accumulating.'
Nine hundred and forty five Rupees (Rs945-00) of my salary had accumulated. In those days, a Haj journey would at most cost six hundred Rupees (Rs600-00).
I said, 'For the months that I did not accept a salary, I taught with that specific intention.' (i.e. to teach free.)
Hazrat said, 'You were an Employee and the Madrassah was the Employer. What rights did you have to unilaterally cancel the employment conract?'
Hazrat Naazim Saheb (the Principal) was also seated there.
He said, 'Hazrat! Do not worry. I will make him understand.'
Hazrat was pleased at this.
My conversations with Hazrat were conducted in a formal and respectable manner. I engaged Hazrat Naazim Saheb (the Principal) in a lengthy debate on this issue.
After presenting many arguments to him in this matter, I conceded, that 'If it will please you to accord me a sum of your own free will, then do so. You are after all a Trustee of the Madrassah.'
Hazrat Aqdas Thanvi (Rahmatullahe Alaihi) was a Patron of the Madrassah. I enjoyed an informal and intimate relationship with Moulana Zafar Ahmed Saheb who was the Mufti Azam of Thana Bhawan. I requested him to convince Hazrat Thanwi to write 'not

already booked for the night. Molvi Salim had already sent my ticket in Ramadaan but I refused his offer. My passport was also misplaced in that period. However, that very day, all arrangements were finalised.
What happened was that Bhai Salim had a dream in which he saw that I was in Makkah and that I halted at Jabal Abu Qubais. He, on his own, interpreted the dream to mean that 'since Molvi Inaam and Haroon will be coming here and his (Shaigh Zakariyya's) ticket has not been arranged therefore he (Shaigh Zakariyya) is upset and that is why he is sitting on his own, away from everybody (in the mountains.)' He immediately sent a ticket.
I was busy explaining that whatever is destined will happen. If eating chicken is destined for one, then one will eat chicken.
In the Haj journey of the year 1345 (after Hijrat) Hazrat Raipuri (Rahmatullahe Alaihi) was with his Associates and I was with my group. We met him somewhere. I went to sit by him and a discussion on food came about.
I said, 'Today we ate Kitchri in our group.'
Hazrat said, 'I ate chicken today.'
I jokingly complained about this.
Hazrat said, 'I will make amends for this.'
I said, 'A Salaah in the Haram is equivalent to a hundred thousand Salaah elsewhere. Therefore one chicken here cannot be compensated with only one chicken.'
Hazrat said, 'Very well. I will make full amends.'
Thus on his return, he jokingly told his Associates who came to meet him that 'I owe Shaigh a hundred thousand chickens. I have to make amends.'
Thereafter, dozens of dishes of cooked chicken were presented to him at every station we stopped at.
My eating of chickens started here and I ate aplenty. I am now unable to even chew.'
Note: During Hazrat's previous journey to the holy Hijaaz, his Majlis took place after Esha Salaah. Hazrat occasionally ate or nibbled on

something for taste.

By the Grace of ALLAH Ta-aala, about twenty to twenty-two different varieties of food were presented to him. All these dishes were distributed amongst the people seated there.

We have already learnt that Hazrat did not eat supper at night. A person once remarked, 'I have met many Saints but I have not seen Rizq flowing in from all four directions as I see here.'

After Hazrat's return, some sincere Associates decided amongst themselves, to keep the tradition of this Majlis alive. For a few days, they brought along whatever they had prepared at home and sat together to eat. When they realised that they are only assembling to eat their own food in company, they decided that it was best to rather sit at home and eat. Thus this Majlis terminated.

ROZI SEARCHES FOR A PERSON

I have heard clearly that the further a person runs away from the Duniyaa, the closer the Duniyaa runs towards you and the closer you run towards the Duniyaa, the further the Duniyaa runs from you. This is my proposition.

Hazrat Mufti Saheb asked, 'Hazrat! Is there any harm if the Duniyaa is acquired for Deeni purposes?'

Hazrat then narrated a story. 'A number of Students served my Father. These days, the honourable Students consider themselves to be on a high pedestal.

Many Associates lived with Bhai Saeed Saheb Gangohi too. One day I went to Deoband and saw no Students around him.

I asked, 'What happened to all your Associates?'

He replied, 'They are no more here.'

In the past, Students considered serving their Ustaad as a means of great Thawaab. They would run to be of service to their Ustaad. Before Partition, many Peshawari Students came to study here. They mostly lived in the nearby Masjid Bahadur.

One hot summer's day, my Father was seated near the well, having a bath. The Students were drawing water from the well with a

bucket and showering him down.
A lawyer,who lived nearby, passed there by chance. He remarked, 'Hazratjee! Is this not extravagance?'
My Father replied, 'Not at all. It is not extravagance for us Molvis but it will be extravagance for you.'
Molvis convert the Duniyaa to Deen and work on it.
This Ghusl was for cooling purposes. If the Ghusal was for Sunnat purposes, then he would have only poured water three times over his body. The lawyer did not understand this difference.
There is no scholarly objection and answer to my proposition that the further a person runs from the Duniyaa, the faster the Duniya runs behind him. I have already narrated the story of Taqdeer. Whatever is written in a person's Taqdeer, he will get. Each grain has already been stamped with the consumer's name. So why are we running behind the Duniya? Why do we think, that we will only attain by begging?
There is a story of Hazrat Moulana Nanotwi. Hazrat was seated in the Darul Uloom. A person came from Meerut and presented two hundred Rupees in the currency of that age to Hazrat. Hazrat declined his offer. He pleaded and begged Hazrat to accept the gift. He added, 'Hazrat! You may distribute this amongst the students.'
Hazrat asked him, 'Why don't you distribute it yourself? I don't know how to distribute money.'
He continued pleading. When Hazrat got up from the Majlis to leave, the man placed the money in Hazrat's shoe. Hazrat dusted the money off his shoe and walked on.
Brothers! Whoever runs away from the Duniya, the Duniya falls at his shoes.
This was so in the case of our Elders and in the case of Molvi Yusuf Saheb too.'

A STORY OF MOLVI YUSUF SAHEB'S DETACHMENT

While my Uncle was alive and after his passing away too, I regularly went to spend the entire month of Ramadaan in I'tikaaf in

Nizaamuddeen.

During one Ramadaan, my Mu'takaf (place of I'tikaaf) was set in the western corner while Molvi Yusuf Saheb sat in the eastern corner.

Hajee Wajeehuddin was a prominent businessman from Meerut. He also had a house in Delhi. He was a close family friend too.

He arrived in the Masjied, one day, during Ramadaan and presented some money to Molvi Yusuf Saheb. Molvi Yusuf Saheb threw the money aside and said, 'I need you. I do not need your money.'

He pleaded but my dear Friend refused to accept this gift.

I was watching this incident and got angry too. I wanted to walk up to Molvi Yusuf and rebuke him severely.

Nevertheless, he emerged upset from Molvi Yusuf Saheb's Mu'takaf. I got up, stepped out of my Mutakaf and walked upto him. I pleaded with the Hajee Saheb to 'give the money to me. I will spend it in whichever way you want me to.' But he was very upset and left.

I told Molvi Yusuf Saheb, 'You cannot treat everyone in this way. This is a special person. My Hazrat sent food for him from his own home. Uncle also used to honour and respect him and he has a similar relationship with me too.'

I returned to Delhi after a while. Whenever I went to Delhi during the lifetime of my Uncle and in Molvi Yusuf's days too, then I always informed Naseerudeen by phone of my arrival. He and Molvi Yusuf would receive me at the station.

On arrival, I said, 'Today, I first want to go to Hajee Wajeehuddin Saheb's house.'

We went there. I told him, 'Today Molvi Yusuf Saheb has come to seek forgiveness from you. He did not know about our relationship.'

Hajee Saheb said, 'At that time, indeed, I was hurt. However, your apology afterwards did not have such a strong effect on me as Molvi Yusuf's rejection of my gift. From then on till now, I have not missed a single Tableeghi Ijtima.'Hazrat Shaigh added, 'Brother! This detachment must come from the heart.'

THE STORY OF COLONEL IQBAL

Colonel Iqbal Saheb from Bhopal was a good looking and handsome Army Officer. My mornings are spent in such a way that during that period I cannot bear anyone coming to visit me with the exception of Hazrat Madani, my Uncle and Hazrat Raipuri (Rahmatullahe Alaiheem).'

(He then narrated the incident of the lawyer from Meerut, which was recorded previously.)

Furqaan came running upstairs to tell me that, 'A very important person has arrived. He wishes to meet you.'

I said, 'Get away from here. I will meet him at 11.30 a.m.'

He sent a message again, 'I want to proceed to Raipur now. I only wish to meet you.'

I climbed down and went to meet him in the Guest quarters. I had my humble clothing on.

He said, 'I wish to meet Shaigh-ul-Hadeeth Saheb.'

I said, 'People call me Shaigh-ul-Hadeeth.'

He rose quickly and met me.

I told him, 'Eat lunch and then go to Raipur.'

He had lunch and left for Raipur. He returned the next day.

By the Grace and Power of ALLAH, there was plentiful food on the Dastarghaan that day. Someone had a Walima and they sent Pulao and other delicious foods.

I said, 'Join us for a meal.'

After the meals, he said, 'Observing your character, I feel I can speak openly to you. Someone pickpocketed me. I need thirty Rupees for my fare.'

I gave him thirty Rupees.

He returned my thirty Rupees when he reached home. He also included a gift of three hundred Rupees.

I wrote back to him and said, 'My interest rate is not so high.'

In short, after much insistence on his part, I accepted the gift.

We became very close after that. He donated a hundred and twenty-five thousand Rupees to Deoband, Mazaaheer Uloom, to the

Tableeegh Jamaat and to the Jamiatul- Ulema. The Madrassah Authorities expressed their great gratitude to him but Molvi Yusuf Saheb (on behalf of the Tableeghi Jamaat) rejected the donation with the words, 'We need your time.'

He requested me to plead with Molvi Yusuf Saheb.

I told him, 'I cannot instruct him on what he should do. I will advise him to accept it.'

When I told Molvi Yusuf Saheb, he replied, 'My heart does not feel like accepting it. However, if it is your instruction then I have no option.'

I said, 'I cannot instruct you to do something against the feelings of your heart.'

After he returned this money, all these Institutions tried very hard to secure that donation.

I needed to go to Delhi during that period and I met him there. He was very happy to meet me. I said, 'I am also indeed very happy to meet you here. Our Shura Committee took a decision that a delegation should visit and thank you personally for your donation. I was delegated to be a member of that group. However, it is good fortune that I have met you here.'

BEING DESERVING AND HAVING ABILITY IS NOT THE CONDITION

Hazrat Shaigh stated, 'If the Maalik (ALLAH) wishes to favour anyone, HE can favour him while he is walking on the road too.

I have recorded an anecdote in the Fazaail-e-Sadaqaat (Virtues of Charity). A gang of Dacoits were walking along the road somewhere. They came across two trees on the roadside. One was a grapevine that was green and full of fruit. The other was a dry acacia tree.

A nightingale was flying to and fro, taking a few grapes from the grapevine to the acacia tree. The leader of the dacoits was surprised at this. On closer inspection, he saw a blind snake writhing with its mouth open on a branch of the acacia tree and the

nightingale flying over with the grapes and placing it in the mouth of the snake.
The leader of the dacoits was stunned. He thought that, 'If ALLAH Jalla Shaanahoo made this arrangement for the Rizq of a blind snake then will HE not do the same for me?'
This incident became a cause for his guidance. That dacoit and his gang members repented and returned the goods they stole to the rightful owners. If they could not locate the owner, they distributed it to the poor. They pledged to go to Makkah Mukarrama to repent there.
On the way, they met a Lady. She was searching for a Jamaat, in which there was a person named Ibrahim. The name of the Leader of these former dacoits was Ibrahim. The old Lady said, 'I am searching for Ibrahim.'
He replied, 'Ibrahim is my name.'
The Lady said, 'I have prepared food for you for the past two days. Today too, I prepared this delicious chicken dish for you.'
The lady then revealed that, 'My son Ibrahim passed away the night before last. I was heart broken. I saw Rasoolullah (SalALLAHoo Alaihi Wasallam) in my dream. Rasoolullah (SalALLAHoo Alaihi Wasallam) told me that, 'You have experienced great sorrow. My Ibrahim is on his way.'
I therefore prepared this meal for him and decided to give all my son's clothes to this Ibrahim'

THE EFFECT OF THE MA-THOOR DUAAS

19th Ramadaan -ul- Mubarak, 1388 (after Hijrat)

Hazrat Shaigh stated, 'In the days of my Grandfather, the clock in Nizaamuddeen suddenly stopped. There was a whole hue and cry. My Grandfather said, 'We don't need anything. Read **Bismillah with Alhamdo Shareef, Aayatul Qursi, Qul A-oozo bi Rabbil Falaq, Qul A-oozo bi Rabbin Naas,** three times each and blow on the clock.'
This was done and the clock started working again.

It is well known about Hazrat Khalid bin Walid that during the battle of Yarmuk, he was challenged by a Christian priest to drink poison. He drank the poison reading, **'Bismillahil Lazee Laa ya Dhooro Ma A Ismehi Shai Oon Fil Ardhe Wa Laa Fees Samaa Wa Howas Samee ool Aleem.'**
The poison had no effect on him. The priest told the Christians that, 'It is not possible to fight these people.'
Today the stove that is used to heat water was simply not getting hot. Hazrat sent many people to try to kindle the fire. A person expressed his suspicion that a Bengali must have cast black magic on it.
Hazrat said, 'those who go there should recite **Bismillah with Alhamdo Shareef, Aayatul Qursi, Qul A-oozo bi Rabbil Falaq, Qul A-oozo bi Rabbin Naas,** three times each and blow on the stove.
The stove started heating up.

A SPECIFIC ENQUIRY

Hazrat Shaigh stated, 'I am particularly addressing this question to Alimia and Moulana Manzoor Saheb. (These Esteemed Personalities were present in the Majlis). I have also written to my close Associates posing the same question to them. I posed this same question to my close Associates. I am posing the same question this year too. I stated that I observe that as the gathering gets bigger, the Spiritual intensity decreases.
Speaking about the current year, Moulana Inaam said, 'The Spiritual intensity is much higher this year.'
Moulana Alimia agreed with him.
Another Scholar stated, 'Spiritual intensity does decrease as the crowds increase as is evident during Haj.'
Moulana Manzoor Saheb also had the same opinion.
Hazrat Shaigh stated, 'It is the effect of the environment. Otherwise how can the increase in crowds influence anyone. When I first went to Makkah Mukkarramah, a person told me to accompany him to

make Tawaaf. I hesitated.and said, 'I will make Tawaaf with Hazrat and I made Tawaaf with Hazrat. I cannot describe the Spiritual intensity of that moment.'
My Father often said, 'Since I started teaching Hadeeth, I notice that there is a world of difference between the Students that pass out in Ramadaan and the new Students who enrol in Shawaal for the Final Year Hadeeth Kitaabs.'
I have also observed the same for the past fifty years.'

THE OBJECT IS ABILITY RATHER THAN THE CERTIFICATE

Hazrat Shaigh stated, 'During the term of Moulana Inaayat Ilahi Saheb's Administration, the Certificate in our Madrassah Mazaaaheer Uloom was a simple piece of paper. Thereafter, some progress was made in this regard.
These days, the certificates are colourful, splendid and glossy like a Taazia (model of a tomb). Signatures are sought and obtained on it.
In the past, the custom was that many Students did not accept a Certificate. Moulana Zafar Ahmed Thanwi went to Rangoon for employment. Though he was a renown Aalim, yet his letter arrived from there requesting a Certificate. Coincidentally, all the Ustaads besides Hazrat Naazim Saheb were his former Pupils. I remarked to Naazim Saheb, 'You also rather take your Certificate. In the future, it may happen that your Pupil's pupils may have to sign your Certificate.'
Amongst my contemporaries, only one or two accepted their Certificate. We did not take a certificate. The real essence is,

'Musk and Amber are fragrant on their own,
And not due to the Perfumer's claims.'

COMPLETION OF THE QURAN IN ONE NIGHT

Hazrat Shaigh stated, 'I heard that Hafiz Zubair recited thirty-six Supara (Juz) in Taraweeh and Nafil last night. This is not something new for me.
My Uncle was very weak and lean. He used to go to Kandhla from Saharanpur to lead the Taraweeh and complete the entire Quran in

two nights. Mufti Saheb told me that he recited eight Paras (Juz) in one hour.

We have heard the practices of Imam Aazam (Abu Hanifa) and Imam Shafi. They would complete two full recitations of the Quran every day; one Quran at night and one Quran during the day. For a Hafiz it is easy to recite five to six Supara in one hour.

In one Ramadaan, I wrote to some of my friends to complete sixty-one recitations of the Quran for the month. My Friends tried. Molvi Inaam Saheb completed sixty-one recitations. One completed fifty-six and some completed sixty. I am unable to do so now due to weakness and old age. However, you try to do as much as you can. Do whatever you can do to the best of your ability.

My Grandmother's practice in Ramadaan--ul-Mubarak was to complete forty Paras (Juz) everyday along with her other Wazaaif. Her lifestory is recorded in the Tazkeratul Khalil. She managed this, despite the fact that we had no servants in the house in those days to help with preparing and cooking the food. If one has Fikr (concern) and you remember Death, then everything becomes easy.

HIFZ OF THE QURAN

In accordance with the usual custom, many people commence the memorising of the Quran in the blessed Month in Hazrat's presence and request him to make Duaa thereafter.

One night, after the Duaa, Hazrat said, 'This does not only happen with effort and hard work but one attains this wealth by continuous Duaa. In the Fadhaail-e-Quran, an effective practice to obtain this gift is recorded. Rasoolullah (SalALLAHoo Alaihi Wasallam) specifically taught Hazrat Ali (RadhiALLAHoo Anho) this Duaa to make memorising easy.

I received many letters from people stating that 'we completed this Amal and memorised the entire Quran through the blessings of that Amal.'

Moulana Ameer Ahmed Saheb narrated his story to me. He was a Muddaris in one of our branches here. He earned about eight to ten

Rupees.
He said, 'I completed this Amal only to see whether it really works.'
While walking to the Madrassah in the mornings, he would memorise for about half and hour to three-quarters of an hour. For about two months, while taking his after Asar walks, he would memorise. He had no time to memorise during the day.
In this way, he memorised the entire Quran in seven months, while teaching.
His younger brother was at the time doing his Dora Hadeeth (final year). I shamed him at his brother's achievement and encouraged him to start. He completed the Hifz of the Quran while studying the Dora Hadeeth.
Everyone in Kandhla was a Hafiz besides the Muazzeen. People would tease him that 'Oh Mullah! You are the odd one out. If it were not for you, the entire congregation would have been filled with Huffaaz.'

SPECIAL EMPHASIS ON FORWARDING ESAALE THAWAAB TO YOUR MASHAA-IGH

Hazrat Shaigh stated, 'Do forward Esaale Sawaab to the Elders. By doing so, their Souls will concentrate on you and you will derive benefit from their effulgence and blessings.
Hajee Abdur Rahman Saheb embraced Islam during the lifetime of my Aunt's husband. He had many amazing qualities, which are recorded in the biography of Moulana Muhammed Ilyas. ALLAH Ta-aala granted him one special attribute and it is that many embraced Islam through his efforts.
One day he approached a Tanga driver in Delhi.
The man said, 'I don't have any place for you on the Tanga.'
After much pleading and arguing, the Tangawala allowed him to be seated. The Tangawala left from Delhi but by the time he reached Nizamuddeen, he embraced Islam, by the Grace of ALLAH.
After my Uncle's death, he made it his daily practice to read Surah Yaaseen and two Rakaats Nafil and forward the Thawaab to my

Uncle. One day he had a dream in which he saw my Uncle telling him, 'You are leaving my Elders out. This embarrasses me.'
In short, we should be punctual and diligent in forwarding Esaale Thawaab to our Elders, so that we can atleast face them one day.

OUR ELDERS CONCEALED THEIR STATES

Hazrat Shaigh stated, 'From our Elders, Ameer Khan Saheb is the Ameer-ur-Riwaayaat (the Leader of Narrations). He went for Haj. He was very impressed with a Naqshbandi Saint there.
One day, the Saint said, 'I have not done anything without the permission of Rasoolullah (SalALLAHoo Alaihi Wasallam).'
When Ameer Khan returned, he went to Gangoh and told Hazrat this while massaging Hazrat Gangohi's body. However, Hazrat paid no attention.
He repeated that statement a second time.
Hazrat Aqdas Gangohi said, 'Listen! For ten years, I always consulted Hazrat Hajee Saheb (who was living in Makkah Muazzamah) before doing anything. After that, I consulted Rasoolullah (SalALLAHoo Alaihi Wasallam) directly. What you have told me is merely a state to encourage and bring joy to the hearts of the Naqshbandi Elders.'
Hazrat Shaigh stated, 'All this is possible through love and contact with the Shaigh. Our Elders are careful of saying things openly.'

THE NEED FOR ACTION ALONG WITH THE DUAA OF THE ELDERS

Hazrat Shaigh stated, 'The words that emerge from the mouths of the ALLAHwala mostly, has an effect, but not always. There are special moments for that.
In one Hadeeth, we are informed that a Sahaabi brought water to Rasoolullah (SalALLAHoo Alaihi Wasallam) for Wudhu. Rasoolullah (SalALLAHoo Alaihi Wasallam) was very pleased at this and made Duaa for him and said,
'Help me (to intercede for you) by making abundant Sujood.'

A person came to Hazrat Shah Abdul Azeez Saheb, requesting a Taaweez to bear children.
Hazrat said, 'I do have a Taaweez, but you will have to make an effort. Merely Duaa without an effort will not work.'
Who can make a greater Duaa for the Ummah than Rasoolullah (SalALLAHoo Alaihi Wasallam). If a person does a small deed for ALLAH, then he will receive much more in return.'
Hazrat stated, 'Do exclaim an 'Aah' too. Hazrat Hajee Saheb's couplet reads,

'The Worshippers have the shelter of Worship.
The Ascetics have the pillow of Asceticism
The limbless like me have the Asaa (stick) of Aah.'

(Fazaa-il Ramadaan)

A RECORD OF A BUSINESSMAN

Hazrat Shaigh stated, 'Hafiz Muhamed Ismail was a Saint in Delhi. He was also an accomplished businessman and owned many factories. Whoever ALLAH wishes to give to, HE grants. It is HIS Grace upon us.
This Businessman bought a mill for a hundred and twenty-five thousand Rupees. Out of love and affection, he wrote a letter to our Madrassah saying, 'I bought this mill for the needy. I have allotted hundred Rupee shares for them. They can meet whatever shortfall they have from their salary from this.'
Thus, some Mudariseen in the Madrassah bought three shares, others bought two shares while others bought five shares. Whatever direction these business people turn their attention to, their hearts open fully towards that cause. Many people bought shares in that mill to the extent that the Mullah (caretaker) of the Masjied also bought a share.
After six months, he closed that mill down. However, those who invested a hundred Rupees reaped two hundred Rupees etc.
This man had four sons. In the end of his life, he divided his estate and left it for these four sons and left a part for himself. He started a small Madrassah (Maktab) in front of his house. I went many times

with my Uncle and sometimes on my own to meet him there. I recall that in a matter of a few years only, about a hundred Hafiz were produced from that little Madrassah. He also listened to their Quran. He even made his daughters Hafizah. Whomsoever ALLAH chooses to give to, HE grants.'

THE REAL TREATMENT MUST BE DIRECTED TO THE ROOH

Hazrat Shaigh stated, 'Dr Goolam Kareem Saheb is very eager to treat people. I just told him now not to check my pulse nor to presecribe any medicine for me. I do not understand what you doctors talk about. Don't be annoyed please.

If anybody does not eat then you say he is weak. We get worried and start buying Khameera (strength-giving tonics) and medicine.

The Auraad and Wazaaif are the sustenance of the Rooh, but if we skip or omit them, then we hardly regret our actions whereas the Rooh is the essence. We have no concern about the weakness of the Rooh, but we are concerned about the weakness of the body. The Rooh is the essence. The body is only in existence because of the Rooh. If the Rooh is strong, then the person has everything.

A famous doctor from Delhi examined my Uncle and used different medical equipment for his examination. He asked, 'How is this person living? He has no strength in his body. He is only living on Spiritual power.'

Dr Barkat was a prominent doctor in Saharanpur. He was Hazrat Madani's Physician. I also accompanied him occasionally when he went to treat Hazrat Madani. On a number of occasions, he told me, 'I have examined Hazrat thoroughly with advanced medical instruments. From a medical point of view, he should not be alive. His liver and internal organs have already collapsed. However, his heart is still very strong. There is no sign of weakness there.'

This is because the Rooh continues getting its sustenance. He passed away in his sleep.

Hazrat (Rahmatullahe Alaihi) was diagnosed with a heart ailment. The doctors adviced him to make Tayammum and offer his Salaah

sitting. However, he always offered Salaah standing and occasionally made Tayammum but mostly Wudhu.
My Uncle offered Salaah with Wudhu till the end of his life. On the last night of his life, at the time of his death, my Uncle said, 'I feel like taking a thorough Ghusal and to wear clean, neat clothes and apply Itr.'
He also said, 'This is my last night. I wish to be spotlessly clean tonight.'
Hazat Shaigh stated, 'A certain Saint missed his Fajr Jamaat. From the morning till the afternoon he sat nursing his sorrow and regret. He remarked, 'There must be some limit to insensitivity. If my son died, then hundreds of people would have come to me to offer their condolence. But I missed my Jamaat Salaah and no one has come to offer their condolence.'
My Friends! Remember this thoroughly. This will help you in both this world and the Hereafter. If the Rooh is strong, then all illnesses spill over. If there is weakness in the Soul, then it is very difficult. If one relies on and seeks support from ALLAH Jalla Shanahoo's Being then one has no need for the benevolence of doctors. This reliance must not only be on the tongue but should stem from the inner recesses of the heart.
On the occasion of Tabook, Hazrat Abu Bakr Siddiq (RadhiALLAHoo Anho) sacrificed all his possessions to Rasoolullah (SalALLAHoo Alaihi Wasallam).
Hazrat Umar (RadhiALLAHoo Anho) sacrificed half of his possessions.
Rasoolullah (SalALLAHoo Alaihi Wasallam) accepted both contributions.
Another person brought a lump of gold and presented this to Rasoolullah (SalALLAHoo Alaihi Wasallam). Rasoolullah (SalALLAHoo Alaihi Wasallam) turned his face away from it.
He stepped on the other side and presented it to Rasoolullah (SalALLAHoo Alaihi Wasallam). Rasoolullah (SalALLAHoo Alaihi Wasallam) again turned his face away. He approached Rasoolullah

(SalALLAHoo Alaihi Wasallam) from a third direction. The Narrator of this Hadeeth stated that Rasoolullah (SalALLAHoo Alaihi Wasallam) dragged that lump and cast it aside with such force that had it struck someone, it would have hurt him.
The esteemd Shaighain (Abu Bakr and Umar) had reached the perfect state of Tawakkul whereas this person had not yet reached that level. Thus Rasoolullah (SalALLAHoo Alaihi Wasallam) declined to accept his contribution.

THE WORLD IS A MUSAAFIR KHANA (TRAVELLER'S INN)
Hazrat Aqdas was not feeling well. Dr Goolam Kareem Saheb brought some medicine, which he purchased from a Pharmacy.
Hazrat said, 'Put it aside. We will see after Ramadaan. Our Hazrat Aqdas Raipuri (Rahmatullahe Alaihi) often said, 'to apply butter to the body of a corpse will not stengthen the corpse. There is a time for that.'
Rasoolullah (SalALLAHoo Alaihi Wasallam) stated, 'My state is like a weary traveller who rests under the shade of a tree for a little while.'
Another Hadeeth states, 'A person claims, 'My wealth. My wealth' but his wealth is only that which has already been sent ahead.'
Hazrat Shaigh then added, 'We should ponder over this. It is very inconvenient to travel to a foreign country. You cannot even take sufficient foreign currency along. The same applies to the Aaghirat. However, it is easy to deposit ahead of time in the Aalem-e-Aaghirat. Whatever you do and send along, you wll get thousands and even more in return there'
Hazrat Shaigh stated, 'Mere Pyaaro! Eventually nobody will care about anybody. Neither brother, nor wife, nor will anybody else care about you. Perhaps someone somewhere will forward some Esaale Thawaab to you. Therefore consider this life a great boon and favoúr and continue depositing for your Hereafter.'

DIVINE ASSISTANCE
On the 26th Ramadaan-ul-Mubarak, 1328 (after Hijrat) the late Dr

Abdul Manaan, had suffered three heart attacks. He had to be sent back to his hometown in Patna. There was a need for a car to drop him off at the station.
Hazrat asked Molvi Naseer Saheb to arrange a car. Molvi Naseer sent someone to three or four places in the city to arrange a car. Suddenly some people arrived from Muradabad with a car. Hazrat stopped Molvi Naseer from arranging a car and sent the Doctor to the station with this car.
There was also a need to send someone along to accompany him on the journey. Two railway employees from Barodh came to Saharanpur to spend Eid. Both had first class passes. Thus both of them agreed to accompany the Doctor to Patna.
On this Hazrat stated, 'ALLAH's blessings on us are infinite. HE is the real Sustainer.' It was with great sorrow that we learnt that Doctor Saheb passed away in a most admirable way after reaching his hometown. ***Innaa lillaahe wa Innaa Ilaihi Raaje oon.***
Hazrat Shaigh stated, 'Doctor Saheb has prescribed medication for me. But Ramadaan is not a month in which I take medicines.'

DO NOT CONSIDER HABIT TO BE IBAADAT
Throughout his life, Hazrat Shaigh was of the habit to have tea in the evenings. In Ramadaan he took his tea after Taraaweeh. For the past two or three days, he had no desire for tea.
Hazrat Shaigh stated, 'My Uncle was opposed to tea drinking and (Moulana) Yusuf and (Moulana) Inaam were habitual tea drinkers. He used to get very upset with both over this habit and asked, 'Where will a Tableeghi person get tea everywhere?'
One day he came home and learnt that both these Personaltiies had given up the habit of tea. He was very happy.
He was informed afterwards that, 'A packet of tea that used to cost three Aanaas now costs six Aanaas. Thus both these Personalites gave up drinking tea.'
My Uncle remarked, '***Laa houla wa laa quwah***. Is this why you gave up drinking tea? That Maalik who provided you with tea for

three Aanaas can still provide you with tea for six Aanaas.'
In the days when Hazrat Aqdas Raipuri (Rahmatullahe Alaihi) resided in Bahat house, Saharanpur, I would complete delivering the lessons, offer my Asar Salaah and proceed immediately every evening to meet him.
Hazrat learnt that I had stopped drinking tea after Asar. Hazrat instructed his close Associates to make tea for me.
I said, 'I have very little time to sit in your Company. Why should I elevate a habit to the status of Ibaadat.'
Hazrat (Rahmatullahe Alaihi) expressed great delight at this statement.

THE SECRET WISDOM BEHIND THE TIMES OF SALAAH

Hazrat Shaigh stated, 'Who can hope to fathom the depths of the wisdom and secrets behind ALLAH's Commands. Our minds can never reach the vast expanse of the infinite wisdom contained in every Command. However, the wisdom behind certain Commands are unfolding daily. Those Divine Commands whose underlying wisdom lies beyond the realm of human reasoning are termed Ta'abbudi by the Fuqahaa (Jurists of Islaam).
There appears to be some anxiety in certain circles with regard to the times of Salaah. They argue that 'there is a very long period between the morning Salaah and the Zuhr Salaah. Thereafter, the remaining three Salaah times follow in quick succession. This disproportionate timing calls for our attention and makes us ask, 'What can the wisdom behind this be?'
Our Hazrat Aqdas Thanwi (Rahmatullahe Alaihi) wrote a Kitaab entitled, Al Masaalehool Aqliya fil Masaa-e-lis Shareeyah and in the Kitaab he lists two reasons for this. I like one of these very much. Hazrat Madani (may ALLAH illuminate his Qabr) also appreciated that explanation very much.
Hazrat writes, 'In that is an amazing similitude of human life. The morning Salaah allegorises a person's birth on earth. The Hadeeth also tells us, 'When you awake after sleeping, then read this Duaa,

'ALHAMDOLILLAAHEEL LATHZEE AHYAANAA BA'DA MAA AMAATANAA WA ELAIHEEN NUSHOOR'

[All Praises be unto ALLAH who granted us life after our death and before HIM will we be resurrected.]

The stage after birth, is the age of childhood and youth. After Zawaal, the time for Zuhr sets in and this symbolises the decline of life on earth. The message conveyed to the human being is that 'your life on earth is nearing its end.' The Asar Salaah is symbolic of an alarm waking a human being to the onset of old age and warning him to concern himself with preparation for life in the Qabr.

Sunset symbolises the approach of Death and reminds us to remember and accept the inevitable onset of Death. Thus the Maghrib Salaah was decreed compulsory.

The Esha Salaah is offered after the disappearance of the twilight. Its symbolical message to a person is that 'after your death, there will be very little mention of you and very few people may remember you.' The Shufooq symbolises that reality.

The world forgets about you and forgets who you were. The Esha Salaah was thus decreed compulsory to remind the human being that your name and all signs of your life on earth will be totally effaced from this world.'

Compiler's Note:

> ***'How the signs of the famous vanished?***
> ***How the earth consumed the skies?'***

Hazrat Madani (Rahmatullahe Alaihi) submitted another explanation and I wrote a footnote to that. He submitted that ALLAH Ta-aala created the human being for HIS Ibaadat.

> ***'I have not created the Jinn and the human being except to serve ME.'***

There is Hasar (confinement) in this Quranic Verse. This implies that the only purpose for creating human beings and Jinn was for Ibaadat (worship) purposes and no other purpose.

ALLAH Ta-aala showered infinite favours and blessings on every

human being and HIS Favours continue raining down. The limbs are one such blessing that no one can enumerate fully. Ponder carefully! If you did not have eye-openings then you would have looked like a ghost. Should the ear lose its power to hear then you will be deprived of the pleasure of the sounds of this world. If your fingers are amputated, then you will not be able to lift a little jug too.
Thus the Quran tells us,
'IF YOU ARE TO ENUMERATE A SINGLE BLESSING OF ALLAH TOO THEN YOU WILL NOT BE ABLE TO DO SO.'
Hazrat Saharanpuri commented that, 'the word Ni-mat is used in the singular here.'
ALLAH's Blessings are infinite. If it is not possible to enumerate a single blessing of ALLAH, how will anyone be able to enumerate all ALLAH's Blessings?
If you employ a person then he is expected to obey you at every turn. ALLAH's Favours on you also demand that you remain in worship and obedience to HIM all the time.
However, ALLAH Ta-aala, by HIS Grace and Munificence, made Salaah compulsory for a few moments only. HE divided our time into two halves, one half for us and the other half for HIM. HE could have selected the night for Ibaadat and the day for work. But in that arrangement we would have experienced difficulty because many of our needs are linked to the night. To specify the opposite of this would also prove difficult for us. ALLAH allotted half a day for HIM. HE allotted us the mornings till Zuhr for work. From midday, four Salaah times follow in succession.
The Author of Nurul Anwaar comments that 'the ultimate resolution should be to spend all one's time in Salaah. However, the Maalik was exceptionally Munificent and accepted a few Rakaat from us and considers these few as having been engaged in Salaah the whole day.'
Further, Rasoolullah (SalALLAHoo Alaihi Wasallam) commended light and short Rakaat. ALLAH Ta-aala made the nights for rest and the days for work and occupation. It is necessary to rest at night,

even if it is for a short while. A short rest at night suffices as distinct from sleeping during the day. That is why the Mustahab time for Esha is until midnight and thereafter it is Makrooh because that is the time for rest.

Thereafter an additional link is indicated. Anyone whose Deed of Records, which the Angels present in the Court of ALLAH every morning and evening, reflects Ibaadat, then the hope is the Maalik (ALLAH Ta-aala) will forgive the person through HIS Munificence. That is why the Fajr Salaah was decreed on the opposite end of the Maghrib Salaah time.

Further to read the Tasbeeh every morning and evening is Sunnah. We have also been told to read the Duaa before sleeping, so that Ibaadat is recorded on both ends of your Deed of Records.'

This is the reason it is more virtuous for Ta'jeel (hastening) of the Zuhr in winter and Abraad (delaying) the Zuhr in summer till the sun's rays are cooler. It is more superior to delay the Asar so that both parts of the Record Books have Ibaadat as an entry. May the Maalik, by HIS Munificence and Grace, accept whatever is entered between these two entries.

Be that as it may, with regard to the Favours of ALLAH, it was apt and expected of us to be engaged in Salaah throughout the day and night. However, these times were decreed for the sake of our own ease and convenience. The Maalik is willing to accept a few Rakaat too, no matter how short and brief they may be.

Other than these Rakaat, Nawaafil was also prescribed. Thus if anyone wishes to practice on the ultimate, then he may do so. The Tahajjud and Awwaabeen, the Chaast and Ishraaq, all fall under the same classification.

In my opinion, time was divided into eight hours for sleeping, eating and other necessities, eight hours for Ibaadat and eight hours for earning a living and other related needs.

A Mureed of Mujaddeed Saheb was listening to a Molvi Saheb delivering a lecture. He was a simple person but he was familiar with the pleasure of Salaah. He asked, 'Molvi Saheb! Will there be

Salaah in Jannat too?'
The Molvi Saheb replied, 'No.'
He asked, 'So what will I do with a Jannah like that?'
One Saint wished to be granted an opportunity to make Tilaawat in the grave. After his death, the sound of Tilaawat was heard clearly from his Qabr.

FIKR-E-AAKHIRAH

Hazrat Shaigh stated, ***'Addu Anfosakoom fil Mautaa' (Consider yourself amongst the deceased).***
If this concept is ingrained then every Deed becomes easy. When Hazrat Umar ibn Abdul Azeez was nearing Death, he distributed all his wealth. People asked him, 'Are you not leaving anything for your chldren?'
He said, 'If my children are Pious, then ALLAH Ta-aala's Statement, ***'Wallahoo waliyool Mumineen' (ALLAH is the Guardian of the Believers)*** will be sufficient for them. If they are not pious, then I have no intentions of wasting my money on them.'
Hazrat Shaigh stated, 'Why do we not make the time to engage in Awraad and Wazaaif, whereas these acts will benefit us in the future? Everyone knows that life is as short as a dream. In a dream we see many things but when we open our eyes then we see nothing. If you are not going to do any good deeds in this life, then this will become a calamity and curse for you.'
Hazrat Shaigh stated, 'In my youth, if any Student passed away, then I personally bathed the body. The late Mufti Saeed was my Assistant in this.
Remember Death often for it is the Severer of delights. I get very angry when I see a person accompanying a bier and laughing.'
Hazrat reminded the gathering about forwarding Esaale Thawaab to Moulana Shabir Ali Saheb Thanwi's wife.
'When the lights go off, I am reminded of Death.'

HAZRAT SHAH WALIULLAH SAHEB'S FATHER'S STORY

Hazrat Shaigh stated, 'The poverty that Rasoolullah (SalALLAHoo

Alaihi Wasallam) and all the Elders endured was voluntary.
On page 60 of the 'Ad Daruth Thameen' Hazrat Shah Waliullah Saheb (Rahmatullahe Alaihi) writes that, 'In his early days, my Father resolved to fast perpetually. He fell in doubt after learning of the difference of opinion amongst the Ulema in this matter. He turned to Nabi Kareem (SalALLAHoo Alaihi Wasallam) for guidance. That night he saw Rasoolullah (SalALLAHoo Alaihi Wasallam) in a dream. Rasoolullah (SalALLAHoo Alaihi Wasallam) gave him a Roti.
Hazrat Abu Bakr Siddiq (RadhiALLAHoo Anho) said, ***'al-Hadaaya Mushtaraka'*** (the gift must be shared). I placed the Roti before him. He broke a portion.
Then Hazrat Umar (RadhiALLAHoo Anho) said, ***'al-Hadaaya Mushtaraka'*** (the gift must be shared). I placed the Roti before him. He broke a portion.
Then Hazrat Uthmaan (RadhiALLAHoo Anho) said, ***'al-Hadaaya Mushtaraka'*** (the gift must be shared).
I said, 'If I have to distribute in this way to everybody then what will be left for this poor beggar?'
The Author of the 'Anfaasul Aarifeen' adds,'The reason for this was that my Spiritual lineage (Sulook) links up to Hazrat Abu Bakr (RadhiALLAHoo Anho) and my Ancestral lineage (Nasab) links up to Hazrat Umar (RadhiALLAHoo Anho). Thus I was overawed by these two Personalities. I did not have the same relationship with Hazrat Uthman (RadhiALLAHoo Anho) thus I could speak openly to him.'

BEING VIGILANT ABOUT ETIQUETTE

Hazrat Shaigh stated, 'My Friends! It is vital to observe the etiquette and comply with Mustahabbaat (recommended methods). An oft-quoted Hadeeth states, ***'Man Taraka Salaatan Muta-ammidan Faqad Kafara'*** [Anyone who discards Salaah intentionally has indeed committed an act of Kufr.]
With regard to straightening the Saff (rows) when standing for Salaah the Hadeeth states ***'Laa tughtalifu fataghtalifu Quloobokum*** [Don't make Ikhtilaaf in your rows otherwise Ikhtilaaf

will develop in your hearts.] The effect of external Ikhtilaaf affects the internal too.

Hazrat Shah Abdul Azeez Saheb stated, 'Anyone who omits an etiquette (Adab) due to indifference...' (To omit etiquette due to illness or due to a pressing engagement is another matter. However, to omit etiquette due to disdain or indifference is a different matter. To uphold and practice on the etiquette is Wajib (obligatory) for the Saalekeen (those treading the Path of Spiritual reform.)

Nevertheless, Hazrat Shah Abdul Azeez Saheb stated, 'Anyone who omits an etiquette (Aadaab) due to indifference then ALLAH imposes a punishment (Azaab) on him and he starts disregarding the Sunnah.' You will see that when a person becomes addicted to an evil habit then he starts finding that evil habit acceptable. Be that as it may, the person is subjected to the punishment of disregarding the Sunnah. When he disregards the Sunnah the first or second time, he feels the weight of his conscience but as he continues neglecting the Sunnah three or four times, this feeling disappears.

When this feeling disappears, then the punishment of discarding Faraa-idh (compulsory duties) is imposed on him.

After the punishment of discarding Faraa-idh is imposed on him then the punishment of indulging in prohibited and Haraam actions follows and the fear of such a person meeting a disastrous death (ALLAH forbid) becomes a reality.

This is what is meant by ***'Faqad Kafara'*** (has indeed committed an act of Kufr.) Every good deed pulls you towards a good deed and every evil deed pulls you towards another evil deed. When a person practices on any little Knowledge he has, then this pulls him towards greater Knowledge.

Today, though thousands of graduates pass through the Madaaris every year, yet despite searching too, you will not find an Ustaad in a hurry. This is because very few adhere to the etiquette during their student days. If they had adhered to the etiquette during their

student days then they would have reaped the blessings today. In the past there was such a strong ability and capacity in people that even the unlettered looked like learned people. Today the whole scenario has changed.'

THE BAI-ET IS BENEFICIAL FOR A SINCERE SEEKER OTHERWISE NON-BENEFICIAL

Hazrat Shaigh stated, 'Our Senior Hazrat Raipuri often said, 'I have spread my net in the hope of catching some Servant of ALLAH. This can only happen if there is sincere seeking. Without sincere seeking, nothing will happen.'

My experience also confirms this. A person who pledges the Bai-et of his own desire benefits and anyone who pledges the Bai-et due to acceding to someone's plea or request does not benefit at all.

The late lawyer Abdullah had very close contact with Hazrat Saharanpuri (Rahmatullahe Alaihi). I once said, 'Hazrat! Since he has such a close relationship with you, advice him to make Thzikr and Shugal.'

Hazrat said, 'I cannot advice him without desire and seeking on his part.'

I said, 'Should I write to him.'

Hazrat said, 'You may do so on your own.'

Hazrat Saharanpuri's son came to Gangoh to pledge the Bai-et. Hazrat said, 'Molvi Khalil Ahmed Saheb must have urged you to pledge the Bai-et to me.'

Hazrat Saharanpuri replied, 'I did not advice him in this matter. Yes, Moulana Yahya and others encouraged him.'

My Hazrat was the sun. What need was there to encourage him here?

SPECIAL ADDRESS TO THE ULEMA AND MUDARRISEEN

Hazrat Shaigh stated, 'To defame or humiliate anyone is a very serious sin.

If anyone attempts to degrade you then do not reply. This is a rampant disease among the Ulema and Mudarriseen. This question

of esteem and dignity is a matter that has spread in the fraternity of the Moulanas. We do not have to concern ourselves with increasing our own esteem or degrading others. These days the Mudarriseen in general are so engrossed in defaming and stripping others of their self esteem that the object of their derision does not fall but they themselves fall very hard.

Rasoolullah (SalALLAHoo Alaihi Wasallam) stated, ***'Man Tawaadha-a Lillahe Rafa-a hoo'*** (Whoever adopts humility for ALLAH, HE elevates that person.')

Our internecine fights are on the increase these days. In the Kitaab Islaami Siyaasat (Islamic Politics) many Hadeeth in this regard are recorded. The Ulema-e-Keraam must especially read this Kitaab over and over.

The way Hazrat Thanwi himself stated, 'read this Compilation of mine three times' I too emphasise that you read the E'tidaal over and over.

The Hadeeth informs us ***'Man Aadaa lee Waliyan Faqad Aazantohoo Bil Harb'*** (Whosoever bears enmity towards My Friend, I declare war on him.)

Another Hadeeth tells us 'Whoever conceals the faults of others, ALLAH conceals his faults.'

Brothers! We have no certainty of life and death. I therefore advice you not to disgrace anyone whom ALLAH grants respect and honour to.'

Couplet from the Compiler:

> ***'When ALLAH wishes to disgrace someone, Then HE turns the person's attention***
> ***Towards insulting and humiliating the Pure and Pious Servants of ALLAH.'***

Jealousy is Haraam and envy is permissible. Concentrate on progressing forward and develop some outstanding qualities within yourself.

When I initailly started teaching then it became a practice amongst Students to take objections and points from my lectures to Moulana

Abdur Rahman Saheb Kameelpuri and to bring points from his lectures into my class and debate it. The two of us had many times told the students not to raise objections in our presence by attributing a point to any Ustaad. In fact Moulana had stated that 'if Shaigh explained the meaning in this way then what mouth do I have to submit a different opinion?' This type of practice gives rise to disputes amongst the Mudarris. This disease is widespread in our Madaaris and Deeni Centres.
Hazrat Madani (Rahmatullahe Alaihi) carried the E'tidaal in his travel bag wherever he went. This Kitaab was discussed in Hazrat Thanwi's (Rahmatullahe Alaihi) Majlis. He remarked, 'I read it.'
Bhai Saeed, a grandson of Hazrat Gangohi was harsh in nature. I had many arguments with him throughout his life. At my insistence, he eventually made Bai-et to Hazrat Madani (Rahmatullahe Alaihi).
In his early teaching days, someone once sent ten Rupees to me to pass on to him. I asked him,'what will you do with this?'
He replied, 'I will eat halwa. It will strengthen my brain then I will become a Moulana Anwar Shah.'
He was a Mudarris. He often remarked, 'When I go to the library then the Librarian tells me to have the loan of the Kitaab approved by the Principal but when Moulana Anwar Shah Saheb arrives then all the Librarians fall over their feet to be of service to him. So when I become a Moulana Anwar Shah Saheb then people will treat me in the same way.'
Nevertheless, Bhai Saeed arrived one day and told me that, 'The E'tidaal that you have written is a very good Kitaab. I want to buy ten copies and distribute it to my secular educated friends.' I gave them to him as a gift.
Our Hazrat Gangohi's statement is ***'Maadah Wa Zaam ko Baraabar Samaj Taahoo'*** ('I consider praises and criticism equal.')
Be punctual in your daily Ma'mulaat and have the Pleasure of ALLAH as your object in every action. Don't even pay attention to anything else. Don't concern yourself with the praises and criticism of people. Abstain from all prohibited actions and items. Our Elders

say, 'Riyaa is not only the desire that people consider you to be somebody great for that is Shirk (polytheism) but to give up an Amal (deed) out of concern that people are looking at you is also Riyaa.'

THE RAMADAAN-UL-MUBARAK OF 1391 (after Hijrat)

This year, this unworthy Soul (the Compiler) arrived in the blessed Company of Hazrat-e-Aqdas on a Saturday, the 25th Shabaan. Hazrat fell very ill before Ramadaan. He ran a high fever and it appeared that it would be difficult for him to complete the I'tikaaf. However, he made a Niyyat for one day I'tikaaf at a time. He later made the Niyyat for a complete I'tikaaf and Alhamdolillah after a few days his fever subsided.

The crescent was not sighted on the 29th thus the Ramadaan commenced on a Jumah.

Further, this year, Hazrat wrote to many of his close Associates to establish this environment in their own places. 'There is no need to come here' he advised.

Thus this environment was established in various centres. Moulana Sayed Buzrook Saheb, the Principal of Jaamia Islamia Dhabhel (Gujerat, India) made repeated appeals for this and requested Mufti Ismail Saheb to make the I'tikaaf in the Masjied of the Jaamia. Alhamdolillah, there were about a hundred Mutakefeen in the last Ash-arah. When Hazrat was informed about this, he expressed great happiness.

Similarly, Moulana Sajjaad Saheb, Moulana Abdur Raheem Najeebabadi, Moulana Abdur Raheem Saheb Motala from Zambia and Moulana Yusuf Saheb from London wrote similar letters.. Everywhere a group of people sat in I'tikaaf and established this environment.

Thus in the beginning of Ramadaan, the gathering here was much smaller than last year. However, in the last Ash-arah, the number of Mu-takefeen rose to about five hundred.

The schedule this year was the same as every year. However, the Malfoozaat Silsila in the post-Maghrib Majlis was very brief due to Hazrat's ailing health. In the initial days of Ramadaan, the Majlis

changed. That is why the need for Tableegh arose. We are witnessing in the east and in the west and all over that people in their droves are becoming conscious of Deen through the Blessings of the Tableegh effort.
The Madaaris and Khanqahs can only be beneficial if people turn towards them and for that, the work of Tableegh is needed. If people do not pay any attention to these places then no benefit will flow from them.'
(A Jamaat from Turkey was present in this Majlis.)
Hazrat stated, 'My advice to you is to take along with you from here, a copy of the Malfoozaat of Moulana Muhammed Ilyaas and have it translated into Turkish and understand it. All the details are contained in that Kitaab.
In the present era, as the Deen gets weaker, more printing houses are springing up that are publishing new Kitaabs on Deen. Hazrat Gangohi (may ALLAH illuminate his resting abode) had an edition of Sunan Baihaqi copied in Hyderabad. Thereafter my Hazrat had a copy made from the edition in Gangoh and placed it in the library in Mazaaheer Uloom. Moulana Thabit Ali Saheb, the Principal of the Madrassah, would only allow Scholars to view it after much pleading and persuasion. Hazrat Aqdas Saharanpuri (Rahmatullahe Alaihi) was very keen to see the al-Bidaaya wan-Nihaaya but unfortunately, in that age, it remained but a yearning and regret.
Many of the Kitaabs that Moulana Abdul Hay Saheb mentions in his alFawaa-ideel Baheeyah like the Musannaf Abdur Razzaq and others are now printed and available.
Moulana Thaabit Ali Saheb, the Principal of the Madrassah often remarked, 'Moulana Zakariyya! As the abilities decrease, so do the certificates get longer. I have the certificates of some of our Elders by me. My heart desires that I should make photocopies of these.'
Be that as it may, I was explaining that there was piety in the past. During the Mutiny of 1857, the English spread a false rumour amongst the Muslims that pig fat was smeared on their cartridges and they spread a false rumor amongst the Hindus that cow fat was

smeared on their cartridges. This is the politics of the English.
There is an incident related to that age. A canal was being dug in Raipur. A lump of gold was found while digging the canal. The Deputy Collector was stationed near Nanotwa. The worker who found the gold put it on a Sakka's (Water Bearer's) head and carried it to him. The gold was placed before the Deputy Collector. He was amazed at this honesty.
After about twenty years, that Deputy-Collector was promoted and made a Collector in Muzaffar Nagar. A case came up in his court. A Water Bearer ripped off a gold earring from a girl's ear and then cast it into a well.
When the Collector asked the accused for his version, the man said, 'I thought it was gold and stole it. But I discovered afterwards that it was mere copper. So I threw it into the well.'
The Collector sat for a long while pondering about the merits of the case. He recognised the Water Bearer. He asked, 'Are you not the person who brought a lump of gold to me in Nanotwa?'
The Water Bearer replied, 'Yes. That was I.'
The Collector asked, 'What brought about this transformation?'
The Water Bearer replied that, 'It was very difficult in those days to cease anyone's property and keep it but now that has changed.'
The English Collector set him free and said, 'I consider my nation, the English as guilty.'
There was a Moulana Ahmed Ali Saheb in Gangoh. He published a Kitaab on Munaajaat. He was old and weak. I met him too. I heard from my Father that Moulana Ahmed Ali Saheb narrated an incident about a British soldier who greeted the Laal Masjied in Gangoh with 'Salaam' while passing.
Moulana said, 'I sent a child to call him. I made him sit next to me and said, 'I heard a lot in my life but I have never heard of anyone greeting a Masjied.'
The man replied, 'It is the House of ALLAH.'
When I persisted, he told me that, 'About ten years ago, I had an argument with my father and ran away from home. My father was a

hotheaded person. I went to Saharanpur and recruited in the army because the Army does not ask too many questions about your background. I saved a hundred Ashrafis (gold coins) from my earnings.

While returning home after a long absence, I passed by this Masjied and had a bath. When I reached my hometown, I realised that I left my purse behind in the Masjied. Distressed I returned to search for it but I could not find it. That is why whenever, I pass this Masjid, I greet it.'

Moulana told him, 'Now that you mentioned it, look there on the thatched roof. For eight to ten years, something has been hanging there.'

In those days, trust and honesty were greatly valued. He went, found his purse and opened it to find his hundred Ashrafis intact. He was so happy that he wanted to give Moulana ten Ashrafis but Moulana refused.'

THE METHOD OF BAI-ET

Hazrat Aqdas accepts the pledge of Bai-et in the Majlis daily after Maghrib, on Fridays at 11.30 and in Ramadaan-ul-Mubarak just prior to the Esha Azaan.

Due to the large crowds of people who gather to pledge their Bai-et on Fridays and in Ramadaan-ul-Mubarak, a special Associate (generally Moulana Ahmed Loolaat) acts as a Mukabbier, repeating the words of Taubah loudly for people who wish to pledge their Bai-et to repeat. At that moment an incredible effect overcomes the entire gathering.

After the Khutbah Mathoora, he recites the Quranic Aayat ***'Innal lathzee na Yobaa ye oonaka'*** till ***'Ajran Azeema'*** and leads the people to repent in these words:

'Say Brothers! Laa ilaaha illallah Muhammadur Rasoolullah. There is no other object of worship besides ALLAH and Sayyidina Muhammad (SalALLAHoo Alaihi Wasallam) is HIS true Messenger. We bring faith in ALLAH, in all HIS Books, in all HIS Messengers, in
HIS Angels, on the Last Day and on Taqdeer and accept that

whatever good or adverse happens is only from ALLAH.
We repent from Kufr (disbelief), from Shirk (polytheism), Bidat (innovations in Deen), discarding Salaah, committing adultery, indulging in sodomy, telling lies and consuming the wealth of others unlawfully, to accuse someone falsely, to backbite about someone and from every sin, small or big. We promise that Insha-ALLAH we will not sin and will repent from every sin we commit.
Oh ALLAH! Oh ALLAH! Oh ALLAH! Please accept our Taubah. Include us amongst YOUR faithful Servants. Bless us with the Taufeeq (ability) to attain THY Pleasure and to emulate YOUR Holy Messenger.
I pledge my Bai-et to Moulana Khalil Ahmed Saheb at the hands of Zakariyyaa.'
Thereafter he would add, 'Make Duaa Brother that ALLAH grants you and me Taufeeq.'
After the Duaa, he would announce that 'a list of the Mamulaat has been printed in Urdu, Gujerati and English. Take a copy along with you.'

KHATME KHWAJGAAN

During the month of Ramadaan, Hazrat was especially punctual in practicing on this. After the Khatme Khwajgaan, somebody would make the Duaa in which Duaa was particularly made for the Ummah.
The method of Khatme Khwajgaan was that those who are in the group would first read Durood Shareef ten times individually. Thereafter they would read ***'laa malja'a wa laa manja'a minallahee illah ilaihi'*** three hundred and sixty times as a group. Then they would read Surah ***Alam Nashrah*** with the ***Bismillah*** in the beginning, three hundred and sixty times.
Then they would read ***'laa malja'a wa laa manja'a minallahee illah ilaihi'*** three hundred and sixty times.
Then each would offer Durood Shareef ten times and the Duaa would be made.

THE SUCCESS OF A SINCERE SEEKER IS GUARANTEED

Hazrat Shaigh stated, 'The real essence is Ikhlaas (Sincerity). Through Ikhlaas, even if the Peer is unworthy he will not be able to harm the Mureed, due to the Mureed's Sincerity.

I heard a story from my Father about a dacoit who while he was young and strong, robbed and indulged in dacoity at whim. When he reached old age and his limbs were not strong anymore, he consulted his companions and asked, 'what occupation do you suggest I follow now?'

His companions adviced him that, 'Peeri-Mureedi is one such occupation in which you enjoy everything without any effort and work.' The story is long.

Despite this charlatan's nonsensical practices a sincere Truth Seeker arrived. The charlatan Peer was engaged in his usual nonsensical activity. However, this Seeker's sincerity and strong intention did not allow him to pay any attention to the nonsensical activities of this Peer.

He went to him and with folded hands said in a respectful tone, 'I have come to you to learn the way to ALLAH.'

Since he mistakenly arrived at a wrong and inopportune time, the Peer got very angry with him and said, 'the road to ALLAH doesn't come like this'. In the same breath, he simultaneously handed him a spade and instructed him to 'go to a certain orchard and clean its curbs and weeds. Fix up its buckets and fix the water canals too.'

This sincere Seeker immediately grabbed the spade and asking people along the way found his way to the orchard. He started working immediately on improving it.

The owner of the orchard stopped him and asked, 'Who are you to interfere in my orchard?'

He pleaded with the owner that 'I have no intentions of taking anything from your orchard. My Peer has instructed me to 'clean and fix this orchard.'

The owner was initially uneasy and even beat him up. On seeing that this boy was not interested in food and is not asking for

anything else and is willing to eat anything we give him, dry or wet, he relented. This boy spent three months attending to his task.
It is well known that when an Abdaal passes away, then in the Majlis of the Ghaus of the time, a successor is nominated. An Abdaal passed away. The other Abdaal submitted their nominations for a Successor to the Ghaus.
Hazrat Ghaus listened to their nominations and said, 'One name comes to my mind, if you people prefer.'
Everyone said, 'Yes, please tell us.'
Hazrat said, 'A certain Gardener in a certain orchard is a very sincere person. He really has sincere seeking. He is engaged in Mujahadah with exceptional sincerity.'
Everybody accepted this nomination and everyone with Hazrat Ghaus made Tawajjuh to that boy. As a result, at that very moment, Spiritual secrets and Knowledge opened up to that boy.
Orbiting the earth spiritually, he handed the spade to the owner saying, 'Return this spade to a certain Peer Saheb who lives in a certain village. I am leaving.'
The orchard Owner and his family pleaded with him to stay and begged him to tell them what overcame him.'
However, he did not reveal anything to them. He asked each one to forgive him and vanished from there.
This is the meaning of that famous saying

'Even if my Peer is mere fodder too,
But my confidence in him is sufficient.'

ALLAH Ta-aala values and appreciates Sincerity.

CONCLUSION

I herewith conclude the Statements and Malfoozaat of Hazrat Aqdas. I completed the compilation and editing last year already, but due to printing and publishing difficulties, it was delayed.
Many of my Elders and Friends yearned to read and see this Kitaab. Through their letters and verbal encouragement they made Duaa for its publication.

Amongst them, I must make special mention of Muhtaram-ul-Maqaam Moulana Sayed Aaftaab Madani, the son of Faghrul Muhadetheen Hazrat Moulana Meeruti (may ALLAH illuminate his Qabr) who had heartfelt love and relationship with Hazrat. Similarly I must make mention of Moulana Goolam Muhammed Noorgat Saheb and Moulana Yusuf Tootla (South Africa) and my brother Moulana Muhammed al Hasani, the Editor of 'al-Ba'thul Islaami' (Lucknow).
All these Personalities encouraged me to complete the compilation and publish it. This insignificant Soul expresses his heartfelt gratitude to all these people.
I make Duaa to ALLAH Ta-aala to pardon my sins and errors and may HE, through the blessings of these Malfoozaat and the Author of these Malfoozaat, crown my effort with success.

Wallahoo Waleeyut Taufeeq

Taqeeyud-Deen Nadwi Mazaaheeri
Resident Aastaana Khaliliya
Madrassah Mazaaheer Uloom
Saharanpur (U.P. India)
Monday 26th Zil Haj, 1391 (after Hijrat)

Glossary

Aala Hazrat Hajee Imdadullah (Rahmatullahe Alaihi): The renown Sufi Shaigh from Thana Bhawan, who settled in Makkah Mukarrammah and who lies buried at the feet of Hazrat Khadija-alKubra (Radhi-ALLAHoo Anhaa) in Jannatul M'ala, Makkah Muazzamah.

Aanaa: one sixteenth of a Rupee.

Abdaal: a high ranking Saint in the Spiritual heirachy who is delegated certain responsibilities pertaining to the welfare of nations.

Ahaadeeth-plural of Hadeeth-the statements, actions and states of Rasoolullah (S.A.W.)

Ahlullah:the Friends of ALLAH

A-immah: plural of Imam

Ammaajee: our Spiritual Mother

Ar-re: Urdu expresion implying 'oh no'

Asaatiza: plural of Ustaaz (Tutor in Isamic subjects)

Ash-arah: one tenth; referring to each ten day portion of Ramadaan

Ashraaf-e-Nafs: desiring that which others have and hoping that they will give it to you; a tendency to ulterior motives

Awwaabeen: voluntary Salaah offered after Maghrib

Awliyaa: plural of Wali (Saint)

Awraad and Wazaaif: daily Recitations

Awwal Waqt (early time): offering the Salaah as soon as the time dawns

Barkat: Divine blessings

Bazal: short for Bazlul Majhud

Bazlul Majhud: a significant work on Hadeeth commentary

Bombay: present day Mumbai (city in India)

Classroom of Sufaa: (reference to the Ashaabus Sufaa) Companions who sat at the door of Rasoolullah (S.A.W.) dedicated to full time study and Thzikr

Darul Hadeeth: a classroom where Hadeeth is taught

Darut Talabah: students hostel

Dastarghaan: a cloth spread for serving food

Deeni: religious

Degh: a large pot

Duaa: earnest supplication

Dumdum-a musical procession

Duniyaa-worldly

Esaale Thawaab-an act of devotion with the rewards dedicated to a deceased soul

Gangoh: a village in northern India renowned for its great Saints and Scholars

Gulistaan: a textbook in Persian poetry composed by Shaigh Sa'di

Hafizah: a female who has memorised the Quraan

Haramain Shareefain: the two sacred cities- Makkah and Madina
Hazrat Aqdas: a respectable term used for a senior Aaleem
Hidaayah: an advanced Kitaab on Hanafi Fiqh
Huqooqul Ibaad: rights due to human beings
Ibaadat: an act of worship and servitude
Iftaar: -meal taken at dusk to break fast
Ihsaan: a state wherein a person is conscious of ALLAH all the time
Ijaazat: permission of succession
Ilhaam: intuitive knowledge
Islaah-e-Nafs: reformation of the bestial nature
Istinjaa: the act of cleansing after answering the call of nature.
I'tikaaf: seclusion for the sole purpose of worship
Jabal Abu Qubais: a mountain near Makkah
Kanzud Daqaa-eeq: an informative and authoritative standard textbook on Hanafi Fiqh
Karaamaat: plural of Karaamat (miracle)
Khanqaah: a seminary, headed by a Shaigh and devoted solely to the reform of vices and development of virtuous traits
Khatam-e-Khwajgaan: a formula recited by the pious Saints for the acceptance of Duaa
Khatam: a complete recitation of the Quran
Madaaris: plural of Madrassah
Majaaz bil Bai-et: a Successor permitted to initiate new Seekers
Majaaz bis Suhbat: a Successor permitted to teach and deliver Discourses
Majlis: a discourse or sitting
Majaalis: plural of Majlis
Majzoob: a spiritual state where a person is totally absorbed in his state and has no control over his condition
Malfoozaat: statements and sayings
Maqaamaate Hareeri: a Kitaab renowned for its classical and eloquent Arabic prose
Ma'rifat: recognition
Mashaaigh: plural of Shaigh (Spiritual Mentor and learned Elder)
Mataaf: the place of Tawaaf in Makkah
Me're Pyaaro!: a term of endearment implying 'my dear.'
Mishkaat Sharief: a Kitaab on Hadeeth
Mubarak: blessed
Muhaajir Madani: one who emigrated to Madina
Muhtaram-ul-Maqaam: elevated status
Mujahadah: striving and sacrificing
Mu'jazaat: the miracles of the Prophets

Mujtahid: an expert in islamic law
Muraaqabah: deep meditation
Murshid: Spiritual Guide
Mu'takaf: place of I'tikaaf
Mu'takifeen: people who sit in I'tikaaf
Nahwu Meer: a basic grammar Kitaab in Arabic syntax
Nawaafil: voluntary acts of worship
Nisbat: link; connection
Nizamuddeen: a suburb in New Delhi: reference being to the Bangli Wali Masjid that is situated in this suburb and which is presently the Centre of Tableegh
Paan: beetle leaf
Para: chapter of the Quran
Partition: the division of united India into West and East Pakistan and present-day India
Peer Saheb: a Spiritual Mentor
Peeri Mureedi: the system of spirtual mentorship
Pulao: a delicious rice dish
Qasida: a poem
Ra-ees: a Leader
Riyaa: show
Saheb-e-Kashf: a person accomplished in spritual Intuition
Sehri: the meal taken before dawn in preparation to fast
Shugal: Spiritual Exercises
Silsilah: the cycle of spirtual sucession
Subah Saadiq: true dawn
Sulook: the path of spiritual enlightenment
Taaweez: a means of seeking protection and relief from illness and calamities through numerical connotations or direct verses from the holy Quraan and Ahadeeth
Tahajjud: a Salaah offered in the late hours of the night before the break of dawn
Takmeel: accomplishment
Tanga: a horse drawn carriage
Tarbiyat: Spiritual training
Thana Bhawan: a little town in northern India renown for the high-intellect of its inhabitants and the birth place and resting abode of Hazrat Thanvi (R.A.)
Thawaab: Divine rewards
Thzikr: rememberence of ALLAH
Tilaawat: recitation of the Quraan
To place one's hand in the hand of our illustrious Elders: to pledge allegiance and obedience in spiritual matters

Rasoolullah (SalALLAHoo Alaihi Wasallam) stated:
'Regard sitting in the Company of the Ulema and listening to the speech of the Sages as binding on you. For verily ALLAH Ta-aala enlivens a dead heart with the Noor of Hikmat (Wisdom) just as HE gives life to a dead earth through rain water.'
(Ibn Hajar Asqalaani (R.A.)

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